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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

MR EMERSON'S LETTER TO MR VAN BUREN.

Some of our Readers may like to read the following copy of a letter writen by Rev. R. W. Emerson of Concord, and sent to Washington accompanying a remonstrance of the citizens of that place on the subject of the Cherokee treaty.

TO MARTIN VAN BUREN,
President of the United States.

CONCORD, Mass. 23d April, 1838.

Sir—The seat you fill places you in a relation of credit and dearness to every citizen. By right, and natural position, every citizen is your friend. Before any acts contrary to his own judgement or interest have repelled the affections of any man, each may look with trust and loving anticipations to your government. Each has the highest right to call your attention to such subjects as are of a public nature and properly belong to the chief magistrate; and the good magistrate will feel a joy in meeting such confidence. In this belief, and at the instance of a few of my friends and neighbors, I crave of your patience a short hearing for their sentiments and my own; and the circumstance that my name will be utterly unknown to you, will only give the fairer chance to your equitable construction of what I have to say.

Sir, my communication respects the sinister rumors that fill this part of the country concerning the Cherokee people. The interest always felt in the Aboriginal Population—an interest naturally growing as that decays—has been heightened in regard to this tribe. Even in our distant state, some good rumor of their worth and civility has arrived. We have learned with joy their improvement in social arts. We have read their newspapers. We have seen some of them in our schools and colleges. In common with the great body of the American people we have witnessed with sympathy the painful labors of these red men to redeem their own race from the doom of eternal inferiority, and to borrow and domesticate in the tribe, the arts and customs of the caucasian race. And notwithstanding the unaccountable apathy with which of late years the Indians have been sometimes abandoned to their enemies, it is not to be doubted that it is the good pleasure and the understanding of all humane persons in the republic—of the men and the matrons sitting in the thriving independent families all over the land, that they shall be duly cared for, that they shall taste justice and love from all to whom we have delegated the office of dealing with them.

The newspapers now inform us, that, in December 1835, a treaty contracting for the exchange of all the Cherokee territory, was pretended to be made by an agent on the part of the United States with some persons appearing on the part of the Cherokees; that the fact afterwards transpired that these deputies did by no means represent the will of the nation, and that out of eighteen thousand souls composing the nation, fifteen thousand six hundred and sixty eight have protested against the so called Treaty. It now appears that the Government of the United State choose to hold the Cherokees to this sham treaty, and are proceeding to execute the same. Almost the entire Cherokee nation stand up and say, 'This is not our act! Behold us. He are we. Do not mistake that handful of deserters for us;' and the American President and his Cabinet, the Senate and the House of Representatives neither hear these men nor see them, and are contracting to put this nation into carts and boats and to drag them over mountains and rivers to a wilderness at a vast distance beyond the Mississippi. And a paper purporting to be an army order, fixes a month from this day, as the hour for this doleful removal.

In the name of God, Sir, we ask you if this be so? Do the newspapers rightly inform us? Men and women with pale and perplexed faces, meet one another in streets and churches here, and ask if this be so? We have inquired if this be a gross misrepresentation from the party opposed to the Government and anxious to blacken it with the people. We have looked in newspapers of different parties, and find a horrid confirmation of the tale. We are slow to believe it. We hoped the Indians were misinformed, and their remonstrance was premature, and will turn out to be a needless act of terror.

The piety, the principle that is left in these United States,—if only its coarsest form, a regard to the speech of men, forbid us to entertain it as a fact. Such a dereliction of all faith and virtue, such a denial of justice and such deafness to screams for mercy, were never heard of in times of peace, and in the dealing of a nation with its own allies and wards, since the earth was made. Sir, does this Government think that the people of the United States are become savage and mad? From their mind are the sentiments of love and of a good nature wiped clean out? The soul of man, the justice, the mercy, that is the heart's heart in all men from Maine to Georgia, does abhor this business.

In speaking thus the sentiments of my neighbors and my own, perhaps I overstep the bounds of decorum. But would it not be a higher indecorum, coldly to argue a matter like this? We only state the fact that a crime is projected that confounds our understandings by its magnitude,—a crime that really deprives us as well as the Cherokees of a country, for how could we call the conspiracy that should crush these poor Indians, our Government, or the land that was cursed by their parting and dying imprecations, our country any more? You, Sir, will bring down that renowned chair in which you sit into infamy, if your seal is set to this instrument of perfidy; and the name of this nation, hitherto the sweet omen of religion and liberty will stink to the world.

You will not do us the injustice of connecting this remonstrance with any sectional or party feeling.—It is in our heart the simplest commandment of brotherly love. We will not have this great and solemn claim upon national and human justice huddled aside under the flimsy plea of its being a party act. Sir, to us the questions upon which the government and the people have been agitated during the past year touching the prostration of the currency and of trade, seem but motes in comparison. The hard times, it is true, have brought this discussion home to every farmhouse and poor man's house in this town; but it is the chirping of grasshoppers beside the immortal question whether justice shall be done by the race of civilized, to the race of savage man, whether all the attributes of reason, of civility, of justice, and even of mercy, shall be put off by the American people, and so vast an outrage upon the Cherokee nation, and upon human nature shall be consummated.

One circumstance lessens the reluctance with which I intrude at this time on your attention, my conviction that the government ought to be admonished of a new historical fact which the discussion of this question has disclosed, namely that there exists in a great part of the northern people, a gloomy diffidence in the *moral* character of the government. On the broaching of this question, a general expression of despondency,—of disbelief that any good will accrue from a remonstrance on an act of fraud and robbery—appeared in those men to whom we naturally turn for aid and counsel. Will the American Government steal? Will it lie? Will it kill?—we ask triumphantly. Our wise men shake their heads dubiously. Our counsellors and old statesmen here, say that ten years ago, they would have staked their life of the affirmation that the proposed Indian measures could not be executed, that the unanimous country would put them down. And now the steps of this crime follow each other so fast,—at such fatally quick time,—that the millions of virtuous citizens, whose agents the Government are, have no place to interpose, and must shut their eyes until the last howl and wailing of these poor tormented villages and tribes shall afflict the ear of the world.

I will not hide from you as an indication of this alarming distrust that a letter addressed as mine is, and suggesting to the mind of the Executive the plain obligations of man, has a burlesque character in the apprehension of some of my friends. I, sir, will not beforehand treat you with the contumely of this distrust. I will at least state to you this fact and show you how plain and humane people, whose love would be honor, regard the policy of the Government and what injurious inferences they draw as to the mind of the Governors. A man with your experience in affairs must have seen cause to appreciate the futility of opposition to the moral sentiment. However feeble the sufferer and however great the oppressor, it is in the nature of things that the blow should recoil on the aggressor. For God is in the sentiment, and it cannot be withstood. The potentate and the people perish before it; but with it, and as its executors, they are omnipotent.

I write thus, Sir, to inform you of the state of mind these Indian tidings have awakened here, and to pray with one voice more that you whose hands are strong with the delegated power of fifteen millions of men will avert with that might the terrific injury which threatens the Cherokee tribe.

With great respect, Sir,
I am your fellow-citizen,
RALPH WALDO EMERSON.

FOR THE REGISTER AND OBSERVER.

DANGERS OF SUNDAY SCHOOLS.

'The Sunday School is accomplishing a mighty work: but unless watched it may prove for the *woe* rather than the *weal* of the community.'

Mr Editor,—Jeremiads against the Sunday School have become the reigning order of the day; and it is wisdom not to contend against the despotism of fashion. Give me leave then to contribute something to the stock of these lamentations, that at length through much tribulation and woe, we may be enabled to catch at some distant day, a feeble ray of light, a morning star, to disperse the gloom which now overshadows the whole subject.

I take for my motto the paragraph from your last paper which is placed at the head of this communication. 'The Sunday School is accomplishing a mighty work'—for good—we suppose the writer meant to say; and this is the burden of every paragraph whether written by friend or foe. The good it is effecting is acknowledged by every writer;—BUT—oh, the significancy of that—But—'but unless it is watched it may prove for the *woe* rather than the weal of the community.' And here they leave the subject. They can describe the good effects, and they do it frequently *en coleur de rose*,—but when they come to the evils, they utter the gloomy prophecy, and there the whole matter is given over to the imagination, which is left to conjure up 'gorgons and hydras dire,' but nothing to which it can give 'a local habitation and a name.' It seems to me therefore to be a duty to which one of their recent converts is called, to complete the picture, and describe some of the 'woes' to which the community may be called unless the Sunday School 'is watched.'

The first evil which is likely to grow out of Sunday Schools is that their pupils will obtain too much religious *knowledge*. The teachers in these schools are young and zealous. They entertain a strong desire to make their little charge '*wise* unto salvation.' To this end they place in their hand manual after manual. They encourage them to study. They magnify the importance of lessons. They speak with enthusiasm of the value of understanding natural religion, Jewish customs and manners, sacred geography, and every thing pertaining in fact to our holy religion, and in this way seduce them to fill their minds with all this sort of useless lumber. In the schools of some sects, the Bible even, is committed to memory, verse after verse, chapter after chapter, and year after year, until they are as familiar with its contents, as some of our children are with those of mother Goose's tales. Now the effect of this must be exceedingly detrimental. The young cannot understand but a small portion of what is thus committed; and consequently the seed must lie in the mind ungerminated for an indefinite period of time. Indeed it may never start. The vital warmth may never reach it; and God's word thus treasured up may be like the talent hidden in the napkin, a means of condemnation, rather than of salvation to the child.

To be sure in other schools they are requited to commit page after page, and lesson after lesson in secular geography, profane history and grammar, with the fond hope that in after life such knowledge will be available; and that the children will be wise thereby in the things which pertain to this world. Little or no fear is expressed as to the result of this kind of education in secular matters. Apparently, too much cannot be stowed away in the knowledge basket of the child. It has made, they say, an intelligent population in past years, and we have faith that it will in time to come. It disciplines the mind; it lays the foundation for study in after life, and forms a taste for information and science. But in regard to Biblical knowledge it is quite another matter. It will 'harden the young heart against future impressions by an early unmeaning familiarity with the most awful things,' and the evil will be incalculable. The dangers in this respect cannot be overrated. Sacred geography and history indeed stand in the same relation to the mind in respect to religious and spiritual concerns that secular history and geography do to worldly and temporal matters. But nevertheless there is an impassable gulf between the two, a mysterious and undefinable difference between the results of the one and the other, that makes the danger in the former case so alarming that every teacher who is unable to avoid the effect is 'wearing out the sensibilities and affections' of his pupils, and is doing more harm than good by this connection with the school. The Sunday School wants watching in this respect or 'it will prove for the woe rather than the weal of the community.'

But there is another evil to be watched of an opposite tendency and character. In some of our schools lessons of this kind are held in little respect. They are thought to be too mechanical and uninteresting. In these schools they would make religious impressions, rather than impart religious knowledge. Every thing is made interesting in these schools. The hymn, the prayer, the general lesson, the teaching are all made subservient to this end. The striking incident; the religious anecdote; the story of the good boy; or the legend of a passionate and fretful girl; are all brought in to engage the attention of the listening class. Now the school wants 'watching' in this matter, for obviously there are two great evils which are connected with this mode of teaching.

The first is, as it regards the parents of the children. The children are beginning to love the Sunday School better than their homes. Parental influence is likely to be undermined. When the children find that their teachers know more about spiritual things than their parents, and are more interested in their spiritual welfare than their maternal guardians, the consequence apparently must be very disastrous. They will twine their young affections round the teacher's heart, while their love will grow cold towards their parents. To be sure it is urged that the teachers counsel their pupils to love and obey their earthly parents; and that by the interest of the child in spiritual matters, the parental obligation to instruct their offspring is often quickened and new power given to both. But the danger is all the other way. It is a great evil—is it not?—for the child to become wiser than its father or its mother. Is it not better to leave them unprotected against the temptations of life, than incur such a tremendous responsibility as making the young better than those who gave them existence. It is inverting the order of things; and unless the Sunday School is watched 'it will prove for the woe rather than the weal of the community.'

The next respect in which the danger is imminent, is the effect of this kind of teaching on the influence of the Clergy. The supeirntendents and teachers of our Sunday Schools by this mode of procedure are in a fair way of overshadowing the pulpit. The young of every Parish will know and love the one better than they will know and love the other. The Pastor can seldom enter the Sunday School. He cannot often address them with the word of instruction. But the teacher is with them from Sabbath to Sabbath, and from year to year expressing and manifesting the deepest interest for them in those respects which the Pastor in former years alone regarded. The consequence must be that the Sunday School will be exalted and the church comparatively lowered; the superintendent and teacher raised, and the Clergy left in some sense in the distance and the shade. To be sure, the young will meet their minister at their own homes in the hour of affliction, at the bridal festival, and in the consecrated church, and listen to his instructions from the awe-inspiring pulpit; but the personal intercourse with the teacher in his class must be much more endearing; and unless the Sunday School is 'watched it may prove for the woe rather than the weal of the community.'

There is one other danger which may arise from the Sunday School. The union of Church and State has long been a bugbear to alarm the timid, and stir up the heated politician. But the danger of this through the influence of Sunday Schools is a matter deeply to be pondered. Reflect for a moment how large is the company of Sunday School teachers; think of the vast multitude of Sunday School scholars. Consider the intercourse and affection which subsists between the parties. If the teachers have but a purpose to accomplish,—let them use the cabalistic phrase, Sunday School scholar, and direct it to the point in view, and what could he not accomplish? To be sure there is no political sympathy between them; the state as such is not likely to be overthrown; the combination may not be for any cause of constitutional law or political power; but let them join together for the overthrow of Slavery, Intemperance, or crime in any of its more public forms, and how many interests would be affected; what excitements would not be produced; what agitations might not be created. Look to it—watch the Sunday School, or, 'it may prove for the *woe* rather than the weal of the community.'

There are some of the more obvious evils which may well be apprehended from our Sunday Schools unless they are closely watched. For one I wish to look these dangers in the face; and if there are any but these, let those who prophecy for evil point out the *real* dangers that we may be prepared for them, come from what quarter they may. ALARMIST.

KEPLER.—Great minds, says a shrewd and sententious writer had rather *deserve* contemporaneous applause, without obtaining it, than *obtain*, without deserving it. When the great Kepler had at length discovered the harmonic laws that regulate the motions of the heavenly bodies, he exclaimed 'whether my discoveries will be read by posterity, or by my contemporaries, is a matter which concerns *them* more than *me*. I may well be contented to wait one century for a reader, when God himself has waited so many years for an observer.'

FOR THE REGISTER AND OBSERVER.

'DO ALL THINGS TO THE GLORY OF GOD.'

We look around us upon the busy scenes of life, upon the great and varied arena of human action; we see man who is at once the creature of a day, and a being destined to outlive the whole material universe; we see this being, so noble in his endowments, so degraded often in the application of them, bowing before idols which his own hand has formed—as very an idolater as the most ignorant votary at a Hindoo altar. Wealth, ambition, pleasure, are the three deities at whose shrines so many in Christian lands yield the whole, undivided offerings of their hearts—the strength, the understanding, the life, are all devoted to their service. Look now at him, who seeks the riches of earth, see his eagerness, his untiring care, his sleepless nights, his anxious days, see the whole devotion of his soul, the full surrender of those exalted powers which might raise him so high in the scale of intellectual and spiritual being, and tell me if *he* is not under a strange and fatal delusion, who, in the interests of a day forgets his highest duty, neglects the essence of the divinity within him, forgets the express command, 'to do all things to the glory of God.' Does he bring glory to God, in his pursuit of wealth, does he seek to glorify him when he amasses riches, when he fills his coffers, not that he may diffuse happiness, not that he may cause the 'heart [illegible] law and the [illegible] to leap for joy,' but simply that he may feel the consciousness that he is the possessor of untold thousands, that his bank stock and rent roll may be larger than his neighbors? Carry out his history, and see if his idol god can give him joy in the decline and close of life. Youth and manhood are spent in the dusty, busy pursuit of wealth,—it is gained, and he says to himself, 'soul, thou hast now much goods laid up.' Then follows old age, an age of care, lest by some of the innumerable chances and changes of life, his stores may be diminished. At last he must leave them all, death has summoned him, and the destroyer will wait no longer for his prey in the gilded palace of the rich, than in the humblest cottage of the poor; and now what to him is this, for which life and all have been bartered; even the tear which affection would have dropped over the grave of the virtuous poor, is checked by the consoling thought, that long anticipated treasures are now to be enjoyed. And this is the last earthly scene of one, who was endowed with a heart to feel the goodness of God, with a mind whose powers were destined hereafter for unlimited progress.

The votary of ambition too, takes a different, some may term it a nobler course; he bows at *another*, can we call it a *worthier* shrine. If the objects of his ambition be mere earthly distinction, the hope of acquiring a name or power on earth, it is surely little less deserving the care and regard of an immortal being. The statesman, how carefully does he watch every turn and change in the tide of popular feeling, how sedulously court the favor of those who may advance his ends, with what self-denying care and patience, does he pursue his one great aim. So too with the conqueror, whose name is deeply engraved on many a field of contest; in winning for himself a name, a little brief distinction among his fellow men, all minor considerations are forgotten. And again it is the same with him who seeks the meed of successful talent, who labors that the wreath of literary fame may encircle his brow. It is the same passion in each, manifesting itself in different ways; whether it look for the highest place in a nation's counsels, for the first grade of military distinction, or for a conspicuous station in the temple of the muses, it is still ambition, earth-bounded ambition. On that shrine, are laid the heart's best offerings, the warmest aspirations of the soul. And can its votary say, that he 'does all things to the glory of God?' can he say that this motive actuates a single action of his life, when he sacrifices the principles of justice, trifles with human life and happiness, or when he exerts the powers of genius merely to gratify an earthborn passion, and is satisfied with no higher reward than human applause? While health and ambition claim their million votaries, pleasure may count her tens of millions. Forgetful of all the thousand responsibilities which attach to rational and responsible beings, how many are constantly quaffing the circean cup of pleasure, draining it even to the very dregs. Pleasure, the pursuit of ease, of self-indulgence—as though there were no greater good, no higher object of desire, than the enjoyment of the passing moment! Can he, who in the gay circles of fashion, in the midst of senseless gaiety, or amid the still deeper scenes of vice and folly, forget every duty, can he ever remember the command 'to do all things to the glory of God?'

Truly 'the children of this world are in their generation wiser than the children of light.' They devote the powers of their heart, mind, and understanding to the service in which they have engaged; the chosen object of their idolatry is adhered to with a constancy and a trust which may well read a lesson to the Christian. Let him who has professed himself a disciple of Christ, devote his powers, his heart, his all, as ardently and as truly to the cause of his Master, let him with as unturing a zeal, with as unshaken a confidence, worship at the altar of the one true God, as do the idol worshippers at the shrine of wealth, of ambition, and of pleasure, and how soon will the boundaries of the church be enlarged, how soon will the reproach now brought against Christians be removed. Shall we not blush to see such devotion to unworthy causes, while there is so much of lukewarmness and indifference to the highest and holiest of all. It should not so be. Would all sacredly obey the precept, endeavor in all situations and under all circumstances, to make it the rule of their life and conduct 'to do all things to the glory of God,' how great an influence would it exert upon human happiness and virtue and how much would it advance the cause of truth and righteousness throughout the world.

Haverhill, Mass. L. E. P.

THE AGE OF RESOLUTIONS.—To the many designations given to the present age, we may properly add 'the age of resolutions.' Under the head of 'Resolved,' we all announce what we believe and what we deny, what we desire and what we deprecate, what we have done and what we intend to do. But the most of these resolutions, contemplating action, are never executed, simply because no one of the conclave that passed them feels personally responsible for their execution. Individuality is merged in the mass, and obligation that presses upon the whole, is unfelt by the separate confederates. I and We are different words, and it is too often forgotten that the former is included in the latter.

Not thus did the primitive Christians manage their matters. If any thing was to be done, instead of calling meetings, making speeches, pasing resolutions, and then leaving the work undone, they went directly themselves and did it. How rightly is one book of the New Testament named, not the Resolutions, but the Acts of the Apostles. *Non dicta, sed acta Apostolorum.—Baron Stow.*

CHEEVER'S LETTERS FROM GREECE.

To return to my journal, which I will select from *Thursday, Dec.* 14. It is described as one of the loveliest days in the calender of a Grecian year—a perfect Athenian day: as serene, bright, and sparking as the pages of Sophocles. I visited the Acropolis before breakfast, and be- [illegible] At the sun [illegible] the Parthenon. It is a lovely view. There is no scene at any time that throws you back so completely within the shadows of past ages, the remembrances of Athenian glory, as that which you command of the south-side of the Acropolis. The modern city is entirely out of view, the ruins of temples and theatres are around you, a silent plain reposes at your feet with a Sabbath like stiliness and sacredness. At this hour the new risen sun is pouring his shafts of light from the brow of Hymettus down into the vale and across the plain upon the crested mount of the Acropolis, whose magnificent temple has received his earliest beams upon its eastern front for more than two thousand years. Let me endeavor to point out in detail the features in this meditative, thoughtful, melancholy scene of beauty. The mountain range of Hymettus, covered with a dewy mist or veil of light; the course of the Illysus, the lonely stupendous columns of the temple of Jupiter Olympus in the plain, the ruins of the theatres of Bacchus and Herodes at your feet, the hall of the Museum with its ancient monuments in front, with the prison of Socrates discernable at a distance, and on your right the Pnyx and the Areopagus, the scenes of the eloquence of Demosthenes and Paul. Beyond these objects, which lie within the precincts of the ancient city, the view stretches off seaward, and takes the intervening olive-colored plain, with its long straight white road to the Piræus, then the beautiful outline of the coast, and the harbor of the city, with its houses and its ships asleep in the morning air. Then the sheet of water like a lake, the islands of Salamis and Egina, and the waving picturesque outline of the mountains of the Peloponessus beyond, with the long shining horizon of water and sky towards the South. What a complication of objects for the eye, distinguishable from the base of the Parthenon! A meditative mind may here "think down hours to moments!" Turn now to the Temple, from the foot of one of whose columns you have been gazing. What a venerable, majestic, melancholy pile of ruins! Ascend to the pediment on the top, and the view from the roof is still more beautiful. How striking the effect of the Eastern sky seen through its columns, and of its marble column against the glowing sky! One could muse a whole day at a time amidst such scenes, for indeed it is a pile of wondrous beauty, even its fragments.

Athens is remarkable above all other ancient cities, of which the ruins still remain, for the accuracy with which the nature of its existing fragments and the position of its points of greatest interest have been ascertained. The Acropolis could never be mistaken, and the hill of Areopagus, the Pnyx, the Stadium, the Dionysiac Theatre, the temple of Theseus, and one or two other points, are ascertained with equal certainty. A comparison of the account of Pausanias with the notices in other ancient writers, and the description in modern travellers, have traced almost every locality with uncommon clearness and satisfaction. To the Christian, the hill of Areopagus is undoubtedly the point of highest interest in Athens, for it unites the classical associations with the far nobler ones of the Gospel, throws around them an air of religious feeling, and mingles without effort a religious with a classical enthusiasm in the mind. Were it not for this, a devout man would almost feel reproved for lingering with such intensity of feeling amidst the memorials of an idolatrous people. For amidst all the recollections of this most interesting city, and all the surpassing loveliness of its ruined temples and remains, one cannot help remembering that God is not there; there is nothing which connects them with him, or sheds a single beam of heavenly interest upon them. There is the interest of eloquence, poetry, intellectual greatness, the memory of great men and noble actions, proofs of genius in prodigal splendor, pages in this world's history scarcely to be surpassed,—but God is not in all their thoughts—they are at a dread remove from the spirit of the Gospel, the empire of the cross. There is a wide chasm, a great gulf fixed;—the memory of Paul preaching at Athens on Mars' Hill is the only bridge thrown across it; but that one scene redeems the whole from its naked Paganism, and links something of a divine and heavenly interest with every surrounding spot.

We will take the 19th chapter of the Acts of the Apostles, and visit that interesting place with Paul's speech in our hands, to illustrate it from the scenes before us. The Areopagus is a rocky hill which protrudes its grey cliffs on the brow of a valley a very little northwest from the Acropolis. The end of the hill near the Areopagus is craggy and precipitous, the other end a rough slope towards the open valley, the hill of the nymphs, and the plain on the west and north. The hill of the Pnyx, or place of ancient popular assembly and debate, is nearly opposite on the south-west, the pulpit of Demosthenes and that of Paul being full in sight of each other. Between these two hills was the ancient *Agora* or market place, scarcely two minutes walk from the Areopagus and nearly bounded by it. There was another *Agora* in existence on the northern side of the hill, the entrance or portico of which remains to this day, nearly in the heart of the modern city. At present the hill of Areopagus is entirely beyond the limits of the city, surrounded by open cultivated land, and the Agora in the valley in front is now sown with wheat, which is just covering the ground with its green blade. On the day when the Epicureans encountered him, the Apostle might have been disputing in this ancient Agora before us, where the wheat is now growing, or he might have been in the other Agora, where you see the Doric portico with its marble columns. The ancient Agora is supposed to have been deserted and its building left somewhat to decay, after the cruel massacre by Sylla, about 150 years before Paul was at Athens; and when Strabo wrote, in the time of Augustus, about 100 years before Christ; and Pausanias in the time of Hadrian, about 100 years after Christ, the new Agora was doubtless the most frequented. Of this building, as we have said, the porch remains, with a post of marble inscribed with edicts in regard to the prices of the market; so that, when we are walking through it, we may imagine ourselves with some probability, treading in the spot where Paul disputed with the idolatrous Greeks. We should like it, if the Jewish synagogue, where he disputed daily with the Jews and the devout persons, were as accurately known in its locality as this market.

He saw the city wholly given to idolatry. That was just the description of Athens in the time of her greatest splendor. Besides the sumptuous architectural religious piles of the age of Pericles, the Emperor Hadrian, a little later than Paul's era, finished the building of the stupendous temple of Jupiter Olympus the remains of which excite our wonder and admiration; and the city had been for centuries crowded with increasing memorials of Paganism, splendid allurements to idolatry, temples and statues of the gods. The same Roman Emperor who completed this last stupendous pile for the Jupiter of the Athenians, had also erected a temple in honor of Jupiter Capitolinus in Jerusalem itself, upon the very mountain where had stood the house of the Living God, and a temple to Venus upon the mount of Calvary, and another to Jupiter upon the garden of the sepulchre. As individually the devils in the time of Christ, before quitting the possession of their unfortunate victims, threw them down and tare them, so the spirit of idolatry was probably never more rife, and its excesses never more furious, than when its reign in the hearts of men was drawing to a close before the advancing kingdom of the Redeemer. Perhaps the Athenians were never more idolatrous than then; and on every side, and at almost every corner in the streets, arose statues sculptured with all the splendor of the genius of Phidias, to challenge the worship of every beholder. Although the lusts and appetites of men had been personified for their adoration, not a solitary form of holiness could be found to claim their hearts. Paul's spirit was stirred within him, and well it might be, at the melancholy sight of the entire reign of such a splendid and seductive idolatry.

Perhaps the Apostle was more favored with opportunities to give scope to his fervent feelings in action, than the missionaries are, who at this day occupy the same field. There were places devoted to public disputation, where any one might enter and engage in the discussion. There was the synagogue for those of Paul's own nation. There were the market places, the Stoas, the Gymnasia, the schools of the philsophers, where the pride of investigation and the spirit of toleration and scepticism, of curiosity and philosophical inquiry, made it easy to present even the doctrine of repentance and the story of the Cross. If there were an *Agora* at this day in Athens, and similar habits among the modern population of the city, with what delight would the missionaries of the Cross embrace the opportunities of teaching and preaching, which such encounters with the Greek priests and people in the open air would afford them! Dr King might set up his exegetical class in the forum, and dispute daily in the porch, and appeal with direct access, by the Holy

Scriptures, to the heart and conscience of the people.—*N. Y. Obs.*

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL LIBRARIES.

A little pamphlet, entitled 'A General Catalogue of Books for Sunday School Libraries,' has lately been published and distributed. It is issued from a Bookstore in this city, at which the writer, with very many others, has been accustomed to procure Sunday school books.

This Catalogue informs its readers that 'all works calculated to disseminate sectarian principles have, as far as practicable, been discarded.' It further purports to inform us 'what books are generally in favor with Unitarians.'

I was therefore much surprised, Mr Editor, in looking over the Catalogue, to find the names of books which *are* calculated to 'disseminate sectarian principles,' and which are not, and never can be 'in favor with Unitarians.'

Such books are 'The Beautiful City,' 'Phoebe Bartlett,' and 'Sergeant Dale.' These books are filled with the peculiarites of Calvinism. I say nothing of their inculcation of the doctrine of the Trinity, because from its unintelligibility this doctrine is not so immediately calculated to have an injurious effect upon the minds of children. But the above named books teach sentiments like the following: 'That Christ suffered the *punishment* due to others' sins;' that 'all little children have wicked hearts;' that 'all men and women upon earth are *born* with evil, wicked and corrupt hearts.' In one of these books, a little girl, twelve years old, is made to say, 'I know that my heart is bad, and inclined by nature to every kind of wickedness.'

It is a pity that a Catalogue should be published calculated to mislead so far those who are in want of *good* books for Sunday Schools. There are several other books on the Catalogue, which the writer believes to be equally objectionable with those above named; but concerning which he has it not, at present, in his power to present the proof.

This list is also called an 'Approved List,' it certainly seems to be a matter of some consequence for purchasers to ascertain *by whom* the List is approved.

Of course the writer does not question that the Catalogue has upon its list a large proportion of really good books. But the proportion of mischievous ones is large enough to make great caution requisite in the use of it as a guide. S. M.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—At the Social Teacher's Meeting in the Warren street Chapel on Wednesday last,—which, *en passant*, gave cheering evidence of the zeal and interest that exist among our S. S. Teachers, and, I trust, will, by the blessing of God, be the means of increasing the zeal of those engaged in the good cause in different parts of the country,—there was one fact mentioned which struck me as very remarkable; and I wish to give it to your readers, hoping that it may provoke the teachers in other schools to a lively and holy emulation. The statement is this:—In the Sunday School at Concord, N. H. which numbers about *one hundred and twenty* children on its list, the number present has not varied so much as *eight* during the whole of the past year. I doubt whether there be another school, in city or country, that can [illegible] such regularity of attendance. I speak [illegible] much in praise of the teachers connected with that School. God grant that there may be many such during the year! H.

FOR THE REGISTER AND OBSERVER.

MIRACLES.

Extract from a letter.

My dear Brother,—You say, you cannot believe in miracles, and yet miracles are daily passing before your eyes, and you do believe in them without comprehending them. You tell me your only sources of knowledge are experience and the senses, in which you agree with Locke. In that case you set aside the future, making this present life all, for what can you know about a future state by experience and the senses?

Again you tell me you believe in that well authenticated history of Jesus, who brought 'life and immortality to light;' and that you believe Columbus discovered America as much as if you had been with him. This of course contradicts your first position as to the source of all your knowledge.

You believe there is a God watching over us in mercy and love like a kind Parent, and that he sent his beloved son into the world as an example for his *other children*; you believe this because it is *reasonable* and because all the laws of nature as well as revelation teach us that there is a great first cause, the cause of causes.

If the Bible taught us that God was a cruel, unjust tyrant, watching to make us miserable, you would reject the doctrine at once, as being contrary to reason and nature, for in nature all is beauty and harmony and order, and reason would repel the idea that the *God of nature* should delight in the misery of beings so far above the lilies and birds.

A man must have something *reasonable to believe*, before he *will believe*. Now I would have you tell me if this same capacity for believing, this conscince which decides between the reasonable and unreasonable, embracing the one and rejecting the other, is not something more than experience and the senses alone?

Yes, that same consciousness, that same thinking power is a miracle, a daily working miracle that must excite our wonder even though we contemplate it every moment; for which no law of nature can account. It is the immortal part and we must feel that gleam of intelligence can never die. Without the immortal part *the reason*, sounds without any meaning for us. Revelation insures to us immortality, and nature and reason teach us that our destinies cannot be accomplished or perfected here and that there *must be a hereafter*. They teach us also that good actions and not evil promote happiness, and that as we increase in piety and virtue, in love to God and love to our fellow creatures, we progress in the accomplishment of our destinies. H*****

Our Western Cities.—Cincinnati has over 200 dram shops. Louisville has 178. Cleveland has 199. Pittsburg, including Alleghany County, has 356 licensed and as many unlicensed dram shops. St. Louis and Alton have their full share, and throughout our broad valley they every where abound. A gentleman from a small town of some 300 inhabitants, in the Miami valley, informed us a few days since, that he had not counted, but thought there were as many as forty of these nuisances in his town. [*Western Temp Journal.*]

CHRISTIAN REGISTER.

BOSTON, JUNE 2, 1838.

AMERICAN UNITARIAN ASSOCIATION.

The Association met for business in the Berry street Vestry, at 6 o'clock P. M. The following officers were unanimously elected.

President—Rev. Ichabod Nichols, D. D., of Portland, Maine.

Vice Presidents—Joseph Lyman, William Sullivan, Charles H. Atherton, N. H., Stephen Longfellow, Me., Henry Wheaton, Esq. N. Y., James Taylor, Esq. Penn., Henry Payson, Esq. Md., Hon. William Cranch, D. C., Martin L. Hurlburt, Esq. Penn., Hon. Samuel S. Wilde, Mass., Samuel Hoar, Jr., Timothy Flint, Esq. N. Y. Hon. Lemuel H. Arnold, R. I., Benjamin Bakewell, Esq. Penn., H. J. Huidekoper, Esq. Penn.

Executive Committee—Rev. Samuel Barrett, Rev. George Ripley, Rev. Chandler Robbins, *Directors.* Rev. Charles Briggs, *General Secretary.* Rev. Samuel K. Lothrop, *Assistant Secretary.* Henry Rice, Esq, *Treasurer.*

The Report of the Treasurer was read and accepted.

Agreeably to an amendment of the Constitution, several gentlemen were nominated as Councellors of the Association, and unanimously elected. Their names will appear in the annual report.

The hour having arrived, the meeting for business dissolved, for the purpose of attending the

PUBLIC MEETING.

The Association assembled in the Church in Federal street, at half past seven. Prayer was offered by the venerable Dr Bancroft of Worcester. The General Secretary read his 13th Annual Report, which presented a cursory view of the measures and plans of the Association together with the condition and progress of Liberal Christianity during the past year; related several very interesting anecdotes of individuals who had manifested, under peculiar circumstances, a lively interest in the objects of the Association, and contributed to its funds; and addressed an earnest and solemn call to all the members of our denomination, both old and young, male and female, clergy and laity, to lend their prayers, their wealth and their best efforts to increase the resources and usefulness of the Association, especially in regard to the establishment of Churches in the West and South West, that the wilderness and the solitary place may be glad, and the desert rejoice and blossom as the rose.

The Report was interesting and impressive, and was listened to with deep attention by the large and highly respectable audience.

Dr Nichols of Portland, President of the Association, having for the first time taken his seat as the presiding officer, addressed the meeting in a speech of earnest eloquence, for the space of nearly one hour. Very few, however, who were within the sound of his tones or the glance of his eye, could have taken note of the process of time. We are unwilling to attempt to give an imperfect abstract of his remarks. He spoke of the circumstances and aspects of the age which are favorable to the dissemination of the principles and sentiments of Unitarians; of the simplicity, beauty and power of the essential doctrines of Liberal Christianity; of its peculiar adaptation to the practical and the useful; of its tendency to elevate virtue and holiness of life above all other ends of the Christian's pursuit; of its sustaining and sanctifying influence in times of adversity and bereavement; and of its power to give perfect peace to the spirit of man in the solemn and decisive hour of its departure from time to eternity. And yet, the beginning, the middle and the ending of his wise and beautiful discourse was the Savior's imperative and solemn command to his disciples, of every name, age and station, to diffuse the divine light of Christianity throughout the world.

Rev. Mr Osgood of Nashua rose to move the acceptance of the Report; and, leaving all the other interesting and important topics which were suggested by the General Secretary to those who might succeed him, contented himself with performing an office, no less of friendship than of duty, in paying a deserved and affecting tribute to the memory of his lamented townsman and companion, Rev. HENRY AUGUSTUS WALKER, whose name had been referred to in the Report among those of the contributors to the funds of the Association.

Rev. O. A. Brownson, remarked that he was impelled to rise to express his hearty interest in the Report, in the character of the sentiments which had been offered by those who had preceded him, and particularly in the principles of Liberal Christianity. He spoke warmly and powerfully of the need which his own experience taught him there is in the community, of the promulgation of such views of God and human nature, and religion, as Unitarians profess and are pledged to cherish and to preach; and earnestly hoped that this body, towards which he could not abstain from feeling a deep attachment, would be true to its noble mission, meet the wants of the world, elevate the character of the age, triumph over Infidelity by the energy of an enlightened faith and a perfect love, and glorify Him who came to bring Heaven down to earth and to draw mankind up to Heaven.

George Bond Esq. next addressed the assembly. He alluded to the distrust and doubt with which, in common with many other practical men, he had regarded the formation of the Unitarian Association, at the time when it was first proposed that such a body should be organized. It afforded him unqualified gratification to be able publicly to state, that the operation and success of the Association had entirely removed all his fears and suspicions. It had accomplished various and noble results. Amongst these, the establishment of the Ministry at Large was, in his opinion not the least conspicuous and worthy of remembrance and praise. If, when it had founded this excellent charity, it had been dissolved forever, it would have fulfilled a work that would have rendered it worthy of immortal honor. None could be more ready to aid the objects of the Association, by every means within his ability, than himself: and now that, in the course of providence, he had nothing else that he could bestow, he rejoiced to give to this Institution and its supporters in public and in private, his sincere and earnest 'God speed.'

Mr Sears, who has been laboring as a missionary at Toledo, for several months, gave an interesting description of that place and of its resources and facilities for future growth in population and importance; urged the duty of directing attention to the interest of the infant church there, and also advocated a loan to aid our brethren in building a house of public worship.

Mr. Robert C. Waterston, having promised to say something, rose to fulfil his engagement, by modestly declining to occupy time which he expected that other gentlemen would more profitably employ.

Rev. E. Peabody next addressed the meeting in his usual felicitous manner, on the obligation which rests on the people of the Eastern States to lend their aid towards building up religious Institutions in the West, from the circumstance that so many of the sons of New England are established in that part of our country, and continually emigrating thither.

He alluded to the objection that is sometimes raised against so widely dispersing our pecuniary aid as to contribute to the erection of Churches and to other religious objects in the far West, while there is so much want nearer home: to which objection he most happily replied, by asking *Where is our home? Is it not wherever our children are? Is it not wherever our affections are?* And there is, he asserted, hardly a single stream that penetrates into the interior of Florida, or a fertile prairie that spreads out in the West, on whose borders there does not rise the cabin or the house of some enterprising native of New England. In illustration of this remark, he mentioned that, being in the city of New Orleans, several years ago, with the General Secretary of the Association, at the suggestion of the latter, they went together to the Protestant burying ground, for the purpose of observing the names, that were engraved on the numerous stones. They found that one fourth of those whose remains mingled with the soil beneath their feet, and whose names were recorded, were from New [illegible]

The hour assigned for the conclusion of the meeting, having arrived, the audience, after having sung the usual Doxology, separated, with hearts glowing with fresh zeal and a holy and hopeful love.

The meeting is generally spoken of as one of the most edifying and interesting that the Association has ever held.

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

This Society held its annual meeting in the Berry street vestry, on Tuesday May 29th. Hon. Peter O. Thacher, President, in the Chair.

The following gentlemen were elected officers for the ensuing year.

Hon Peter O. Thacher, *President.*
Rev. Nathaniel Thayer D. D. *Vice President.*
Rev. Chandler Robbins, *Secretary.*
Hon. Sidney Willard, *Treasurer.*
Peter Mackintosh Jr, *Auditor of accounts.*

Hon. Peter O. Thacher,
Rev. Nathaniel Thayer, D. D.
" Aaron Bancroft D. D.
" Charles Lowell, D. D.
" Francis Parkman, D. D.
Ichabod Tucker, Esq.
P. Mackintosh Jr. Esq.
Benj Guild, Esq.
Rev. Saml. Barrett,
" George Ripley,
" George Putman,
" A. P. Peabody,
" Ephraim Peabody.
} *Trustees.*

Benjamin Guild, Esq.
Rev. Henry Ware Jr. D. D.
" Francis Parkman D. D.
" Chandler Robbins, *Secretary*
Hon. Sidney Willard, *Treasurer.*
} *Executive Committee.*

On motion of Rev. C. Robbins, Voted, that the thanks of the society be presented to Rev. H. Ware Jr., for his eloquent and efficient discourse in aid of the objects and funds of the Society; and also that the society present to him its cordial wishes for the full restoration and continuance of his health.

Voted, That the Secretary and Treasurer be appointed a Committee to prepare a circular, embodying a statement of the objects and wants of the Society, to be distributed at their discretion, in furtherance of a plan which was proposed in the Secretary's annual Report.

Voted, That the Treasurer and Secretary be requested to cause to be printed in the Christian Register, such portions of their respective Reports as they may deem it expedient to lay before the public.

SECRETARY'S REPORT.

In meeting the Society on this occasion, the Trustees report, that they have made, through their Executive Committee, appropriations for the year ending this day, to the amount of $1000.

It will be seen by this amount that the affairs of the Society have been in an unusually prosperous condition during the past year. The sum appropriated is larger than it has been for many years: indeed, it has seldom been surpassed since the commencement of this Society. For this gratifying result, the Society is, in a great measure, indebted to the valuable efforts of Rev. H. Ware, Jr., D.D. who has preached a very powerful sermon in aid of its funds in several places, and with remarkable success.

The Trustees contemplate with lively gratitude and joy, the revival of the influence and ability of our ancient and unexceptionable charity; and feel very confident that in order indefinitely to extend its usefulness, it is only necessary to keep its claims continually before the minds of a benevolent and enlightened community.

It is a matter of regret, however, that the annual subscribers have so generally discontinued their contributions. Out of a catalogue of several hundred, who in former years communicated to our funds, hardly a score remain.

The Trustees recommend that immediate measures be taken to increase the number of subscribers; and also that associations of young Ladies, similar to those which exist in the Second and West Churches in Boston, and in the Rev. Dr Bancroft's Society in Worcester, and the Rev. Mr Peabody's in Portsmouth, N. H., be established in other Parishes, whose Pastors feel an interest in the objects of this Society. For this purpose, they propose that a printed Circular be sent to the Ministers of all the most important societies of our denomination, communicating a statement of the objects and wants of this Society, and requesting their influence and co-operation in increasing the amount of its funds. In furtherance of the same object, they propose that Dr Ware's eloquent discourse, be printed and distributed together with the Circular. In this way, the Trustees entertain a reasonable expectation that important and permanent results may be accomplished.

CHANDLER ROBBINS, Secretary.

TREASURER'S REPORT.

The unexpended balance in the Treasurer's hands at the time of the last annual report was $599 25—of which sum $500 were paid soon after to meet the appropriations for missionary services and for the aid of feeble parishes, for the year ending with May 1837, leaving one hundred dollars. The income and contributions of the year just closed, with the addition of that small residue have enabled the Trustees to appropriate one thousand dollars to the same purposes. One hundred dollars have already been paid, and after paying the remaining nine hundred, there will be a balance in the Treasurer's hands of $14 12 besides a temporary loan of $253,59, payable on demand.

For the more extended operations of the Society during the last year, compared with several preceding years, we are specially in- [illegible] ntributions received after a [illegible] l by Dr. Henry Ware Jr. [illegible] gious societies. Those con- [illegible] ed to $475,15. A society of ladies in the Parish of Dr Bancroft and Mr. Hill in Worcester, a similar society in the Parish of Mr. Peabody of Portsmouth, and one in Dr Lowell's and Mr. Bartol's parish in this city, have continued to aid the great purposes of our association; and a generous addition has been made to our means by a society of ladies in the parish of Mr. Robbins in this city.

The annual subscribers are few, and those, with one or two exceptions, are in Boston. Saml. May Esq. is the only life member added the last year.

In regard to the results of the operations of the Society during the last year, the Report of the Secretary will furnish satisfactory information. It is not doubted that the results have been such as highly to encourage the continued efforts of the members of the Society to promote its great and holy purposes.

Respectfully submitted by

SIDNEY WILLARD, *Treasurer.*

May 28, 1838.

UNITARIAN BOOK AND PAMPHLET SOCIETY.

At the annual meeting of the above named society on Thursday evening, 24 inst. the following gentlemen were elected officers.

John Gray Rogers, *Pres.*
J. F. Flagg, *Vice Pres.*
Lewis G. Pray,
Wm. Brigham,
Geo. W. Bond,
} *Directors.*
David Reed, *Treas.*
F. Alger, *Secretary.*

We have been favored with a copy of the Report, read by the Secretary, giving an account of the important operations and objects of the society, which we now lay before our Readers.

REPORT FROM THE GOVERNMENT.

Since our last annual meeting, our society has continued to receive proofs of the deep interest felt by the friends of Liberal Christianity in its behalf. At our last annual meeting, we made the remark that a larger number of books and tracts had been distributed for that single year, than during the three previous years. Now we are happy to state that the number taken from the depository, including Bibles and Testaments, is about 11,500 copies; a number, which, though it is about 1500 less than that of the last year, affords no proof of a waning zeal in the dissemination of truth, when the circumstances of the times are taken into account. In fact, considering that the attention of our friends has not been called to the Society for the year by the usual weekly notices, which formerly appeared in the Christian Register, and which then caused so large a number of tracts to be taken, we have every reason to believe that the Society has continued an active and efficient instrument in advancing the cause of pure Christianity, and scattering the seeds of Divine Truth through our Land. During the year, we have published, in the form of a tract, the late Bernard Whitman's popular sermon on 'Denying the Lord Jesus,' of which five hundred copies have been distributed. Of the edition of 2000 copies of Mr Peabody's Essay on the Prophecies, published the year previous, 600 copies only, are now on hand. This work was greatly called for at the time, and we believe, has answered a valuable end. It called forth a reply from a gentleman of the Episcopal Church, and in consequence, it has received more attention, and perhaps has done more good, than if it had been noticed only by Unitarians. During the year we have received donations of Bibles and Testaments from the Massachusetts Bible Society: And we think that much good has resulted from thus making our society a medium through which the Scriptures may have a wider circulation, and be accompanied by brief, eloquent, and simple expressions of their doctrines and teaching; and we doubt not that these silent messengers of truth, have thrown light and rationality upon many passages of Scripture, and thus convinced and satisfied many enquiring minds, upon which the popular Commentaries could bestow nothing but mystery and contradiction. But we would not have it understood that the members of this Society are pledged together for the purpose of spreading one or two abstract doctrines,—for although we would contend earnestly for the 'Faith once delivered to the Saints,' we would not turn aside from the important work of inculcating an eminently practical religious spirit, founded on love to God and love to man, throughout the Community. Accordingly, many bound volumes, consisting of Sermons, prayers &c., have been constantly supplied, and the demand for them has been continually increasing. Nearly one half of the funds of the Society, are now annually appropriated to such treatises. The character of these may be learnt from some of their titles here given, as Doddrige's Family Religion, Scougal Life of God in the Soul of Man, Brooks's Daily Monitor, Beard's Family Sermons and Prayers, Private Devotions, Ware's Discourses, Ware on the Christian Character, Farr and Whitman's Discourses.

It is true that it was partly in opposition to the Doctrine of the Trinity, and measures which resulted from it, that this Society was formed; and we have no reason to regret that such was its origin; for we believe that in no sense has trinitarianism ever benefited christianity; it has rather been an obstacle to its spread; it has confirmed the infidel, and the sceptic, and to the Jew, and the unenlightened Heathen, it can never open the way for the full and hearty reception of the Gospel of our Lord. Christianity repudiates the very name of trinity, of whatever form, as foreign to it, and as allied to Polytheism. Let us therefore labor and pray for its extermination; and in closing our report we would urge upon all the members of this Society, the duty of availing themselves of the means it offers for extending a purer and better faith throughout our country, and wherever we may have the opportunity. To this end, we trust that the Society will continue to be aided by the Friends of Liberal Christianity generally.

BERRY STREET CONFERENCE.

ANNUAL MEETING.

Wednesday May 31. Conference met at the Saloon of the Odeon.

Prayer was offered by the Rev. Mr. White of Dedham.

An able address was delivered by the Rev Convers Francis D. D. of Watertown, on the nature and importance of spirituality in the administration of religion.

The following officers were chosen.

Rev Dr Bancroft, *Moderator.*
Chandler Robbins, *Scribe.*
Rev. Alexander Young,
George Putnam,
Sam K. Lothrop,
} Standing Committee.

On motion of Rev. Dr. Thayer of Lancaster, voted, that the thanks of the conference be presented to the Rev. Dr. Francis for his address.

The following subject was proposed for discussion by Rev. Mr. Hall of Providence, viz: The mode in which we ought to treat Infidelity and Infidels—which, after a miscellaneous conversation, was finally adopted. Animated and interesting remarks were made to the Conference by Drs Channing, Walker and Parkman, Rev. G. Ripley, O. A. Brownson, C. Stetson, F. A. Farley, E B. Hall, T. R. Sullivan, Allen of Bolton, Stebbins of Leominster, Frost of Concord &c. &c.

On motion of Rev. E. B. Hall, voted, that the standing committee be requested to prepare two subjects to be proposed to the conference for discussion at their next annual meeting.

C. ROBBINS, *Scribe.*

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY. The annual meeting of this ancient Charity was holden on Monday last, when the following gentlemen were chosen as officers for the ensuing year:

Hon Peter C. Brooks, *President*;
Rev. T. M. Harris, D. D, Vice President;
Rev. Francis Parkman, D. D. *Secretary*;
Hon James Savage, *Treasurer*;
Counsellors; Rev Henry Ware, D. D., Hon Josiah Quincy, P. C. Brooks, Jonathan Phillips, Leverett Saltonstall, Samuel A. Eliot, and Rev John Pierce, D. D.

Rev George W. Blagden was unanimously elected as a member of the Society, to supply the vacancy occasioned by the death of the Rev Dr. Holmes.

The funds of this institution are in a flourishing condition. Thirty-nine widows or families of deceased clergymen have partaken of its charity during the past year.

At a meeting of the MASSACHUSETTS BIBLE SOCIETY, held on the 28th inst., the following officers were elected:—

Rev. John Pierce, D. D., *President.*
" Henry Ware, sen., D. D., *Vice President.*
" Francis Parkman, D. D., *Corr'g Secretary.*
" William Jenks, D. D.; *Recording Secretary.*

Trustees—Rev. Wm. Jenks, D. D.; Rev. Charles Lowell, D. D.; Rev. John Codman, D. D.; Rev. Daniel Sharp, D. D.; Rev. N. L. Frothingham, D. D.; Rev. F. W. P. Greenwood; Rev. J. A. Albro of Cambridge; Rev. R. H. Neale; Joseph May, Esq.; Hon. Heman Lincoln; Hon. Samuel Hubbard; Hon. Nath'l P. Russell; Hon. Jonathan Phillips; Hon. Pliny Cutler; Samuel May, Esq.; Edward Tuckerman, Esq.; Deacon Wm. Worthington; Henry J. Oliver, Esq.

AMERICAN PEACE SOCIETY.

This Society held its tenth anniversary at the Marlboro Chapel, on Tuesday, 3 o'clock P. M. The President, William Ladd, Esq., took the chair, and opened the meeting with an address. The Rev. John Wilder, Concord, Mass. led in prayer, after which an abstract of the report was read by the Corresponding Secretary, Rev. George C. Beckwith.

The report gave a more encouraging view, than at any former anniversary, of the Society's operations and prospects. Three agents have been employed nearly all the year, who have together travelled in the service of the Society 7,820 miles, and delivered 450 lectures—more than 1,000 ministers pledged to preach on the subject of peace once a year—Four tracts stereotyped during the year, and one volume, besides the stereotype plates of another volume purchased—an amount of about 1,500,000 of tract pages circulated, and a still greater circulation of peace matter through newspapers; in all what would be equal, it was estimated, to 3,500,000 pages. Amount of contributions during the year $3,800,14; more than all that was contributed during the seven first years of the Society's operations, and $1,076 63 more than the preceding year—a strong proof in such a year, of a rapidly growing interest in the cause. The important subject of a Congress of Nations, has received much more attention than ever before; and the Society design to make this part of their operations more prominent the coming year. Favorable accounts of the progress of the cause in other countries. A brief, but well-deserved tribute was paid to the memory of the late Dr Worcester, the modern apostle of peace.

The acceptance of the report was moved by Samuel E. Cowes, Esq. Portsmouth, N. H. and seconded by the Hon. Sidney Willard, Cambridge, Mass.

On motion of Rev. H. Winslow of this city, seconded by Rev. Mr Morton, Winchendon, Mass. it was—

Resolved, That we regard the cause of peace as strictly and preeminently evangelical in its spirit, its principles and its objects.

On motion of Rev. S. J. May, Scituate, Mass. seconded by Rev. Rufus P. Stebbins, Leominster, Mass.,

Resolved, That the cause of peace as a long-neglected, but important part of the gospel, demands at present special attention from the whole Christian community.

On motion of Rev. John Lord, South Berwick Me., seconded by Amasa Walker, Esq., of this city,

Resolved, That it betrays singular ignorance of the progress of reform, and the genius of Christianity, to say that it is of no use to make special effort for the cause of peace.

Rev. Howard Malcom, of this city, seconded by Rev. Geo. C. Beckwith, moved the resolution,

That the bearings of the cause of peace on the great work of converting the world to pure Christianity, demand for it special attention from Christians of every name, particularly from missionaries among the heathen.

The audience, though diminished by two other meetings at the same hour, was larger than we have ever before seen at a peace anniversary; and the addresses, particularly that of Mr Malcom, were highly interesting.

PRISON DISCIPLINE SOCIETY.

To judge from the crowded state of the Marlborough Chapel yesterday forenoon, the Prison Discipline Society is increasing in the public favor. Samuel T. Armstrong, Esq. President of the Society, was in the chair. The Secretary, Rev. Louis Dwight read abstracts from the annual report. The speakers were Rev. Dr Woods of Andover, J. E. Cowes, Esq. of Portsmouth, N. H.; Mr Eliot, our mayor; Moses Grant Esq.; Mr Waterston; Rev. Dr. Coggswell; and Rev. J. Curtis, chaplain of the prison at Charlestown.

The topics treated in the report were, Insane Hospitals, State Prisons, Jails, Houses of Correction, Institutions for Juvenile delinquents, and Farm Schools.

Dr Woods moved the acceptance and printing of the annual report, and read two letters, which had been recently received by the Secretary of the Society, one from a member of the British Parliament, and the other from a Judge of the Superior Court in New South Wales. These letters expressed interest in the proceedings of the American Society, and solicited information.

Mr Cowes submitted the second resolution, which declared that the great want of asylums for the insane, had but just begun to be supplied, but that it was well begun, and should

not cease till the country was supplied. Mr Cowes made a neat and pertinent address in favor of his resoulution.

Mr Eliot's motion purported that great encouragement should be derived from the fact, that experience had uniformly sanctioned the plans of the Society.

The Mayor treated of the economy, health, and moral influences of the measures recommended, and already in successful operation.

Dacon Grant's address had relation to the Farm School, and as he rose to speak, he pointed to about fifty boys, from the school on Thompson's Island, who sat near him, and who immediately rose from their seats. These lads were neatly dressed in a blue uniform, and they appeared healthy, intelligent and amiable. Mr Grant observed, that these boys were not, as some of the audience had imagined, from the House of Juvenile Delinquents. They had never been arraigned for crime, although they had been wofully exposed to temptation before they entered the school; he also stated that the island on which they were located, contained one hundred a forty-eight acres, and that the larger part of it was under cultivation, and that the labor of the farm was performed by the boys, under the direction of the superintendent. They also made their own shoes and clothes, and were instructed in the elementary branches of education, and in religious knowledge. Mr Grant read letters which had been received from two boys, who had been apprenticed in the country, and related their history. One had been picked up in the streets, and the other was in the way to become a criminal. The speaker closed by saying, that to his mind, the two facts connected with these boys were commentary enough upon the resolution he had submitted, and he would therefore sit down. The speech of Mr Grant was the most effective furnished by the occasion.

Rev. Mr. Curtis was the closing speaker, and this indefatigable and most successful chaplain, advocated the cause of the prisoner with his usual ability.

There were several topics of great interest brought to light in the report. The city government were complicated for their appropriation to a building for the insane poor of the city, to be located at South Boston, the walls of which were expected to be erected, and the roof covered the present season.

A suit of clothes for the convicts of one of the State Prisons, to be worn upon the Sabbath, had been provided, and health, moral influence and religious reformation were supposed to be promoted thereby.

When the report is published, we shall make further extracts. From the specimens fornished at the meeting, we are inclined to the belief that it is the most interesting report the Society has put forth in the thirteen years of its existence.—*Courier.* B.

At the Convention of Congregational Ministers at the Supreme Court Room, Wednesday afternoon, the following vote was given in for the choice of second Preacher:—

Whole number of votes	149
Necessary to a choice	75
Rev. Dr Walker of Charlestown	76
Rev. Leonard Withington	71
Scattering	2

DEDICATION, ORDINATION AND INSTALLATION AT NEW BEDFORD.

The new Unitarian Church was dedicated on Wednesday 23d. We learn that the discourse, by the Rev. Mr Dewey of New York, the former pastor of the society, was highly impressive, and eloquent, and worthy of the reputation of that eminent divine.

The performances of the Choir, assisted by Mr E. L. White, as organist, were deserving of the highest praise.

The New Bedford Mercury says, the Church is constructed of native granite, and has been built, under the superintendence of a Committee, by Messrs H. & W. Ingalls, in a style of the most perfect durability and beauty. As an elegant specimen of pure Gothic architecture it is acknowledged by competent judges we believe, to be unequalled by any other structure in the country. The entire cost, we understand, will not exceed $38,000.

The following notice of the Installation and Ordination is extracted from the Mercury.

The services at the ordination of the Rev. Ephraim Peabody, and the Installation of Mr J. H. Morison, as associate Pastors of the First Congregational Society in this town took place on Thursday 24th, in the following order:—

Voluntary, by the Orchestra of the Haydn Society.

Introductory Prayer, by Rev. Mr Lunt, of Quincy.

Selections from Scripture,

Anthem, by the Choir, (Music composed by E. L. White.)

Sermon, by Rev. Mr Stetson, of Medford.

Hymn, by the Choir.

Ordaining Prayer, by Rev Dr Parkman of Boston.

Charge by Rev Mr. Abbot, of Peterboro', N. H.

Right Hand of Fellowship, by Rev. Mr. Putnam, of Roxbury, and Rev. Mr. Bartol, of Boston.

Charge to the People, by Rev. Mr. Hall, of Providence.

Hallelujah Chorus, by the Choir.

Concluding Prayer, by Rev. Mr. Briggs of Plymouth.

Doxology, by the Choir.

Benediction, by Rev. Mr. Peabody,

On this occasion the Church was again filled to overflowing, and the services were listened to with interested attention.

The social feelings incident on an occasion so truly felicitous to our citizens were participated in by the several religious societies in this town of other denominations, and were greatly heightened and increased to all by the presence of numerous visiters and strangers from other towns.

In the afternoon, the members of the ordaining Council, the Clergy, and delegates from other churches, together with members of the society partook of an elegant dinner, prepared by Mr. Sanford Horton, at the Mansion House.

Sale of Pews.—The pews in the new Church, were offered at auction, on Saturday last. There were 112 pews on the floor, appriaed at a valuation of $32,000. Of these, eighty-eight were sold for an aggregate amount of $32,480. The highest sum paid, for choice, was $400; and the aggregate amount for choice $7,535. The actual cost of the church when fully completed will be about $38,000; The remaining seventy four pews are to be sold on next Saturday.

SOCIETY FOR PROPAGATING OF THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

The annual meeting of this ancient corporation was held on Thursday last, when the following gentlemen were chosen as the government of the society for the ensuing year.

Hon Chief Justice Shaw, *President.*

Rev Henry Ware D. D., *Vice Pres.*

Alden Bradford L. L. D., *Secretary.*

Rev. Francis Parkman D. D., *Assistant Sec'ry.*

Select Committee.—Hon. Judge Thacher, Rev. Francis Parkman D. D., Rev. James Walker D. D., George Bond Esq. and Rev. Alexander Young.

Hon. A. Stearns having declined a re-election as Treasurer, the thanks of the society were unanimously voted to him for his long and faithful services, and the Hon. James Savage was chosen Treasurer in his place.

The Report of the select committee exhibited the operations of the society during the past year, in the course of which Missionaries have been employed at various stations, particularly in Tremont and Peoria, Illinois, in St. Louis and its destitute vicinity, in Pittsburgh, Pa. and its neighborhood, in Houlton, Maine, in Vernon &c. Vermont, and at the Isle of Shoals, where a Missionary and School-Master have been in part sustained.

At this meeting, Hon. D. A. White of Salem, and Samuel A. Eliot of Boston, were unanimously chosen members of the corporation.

A WORTHY EXAMPLE.—Among other anecdotes related in the Report of the General Secretary of the A. U. A. was the following. A lady was invited and urged by some of her friends to accompany them on a journey to Saratoga Springs. 'What will be the expense of the tour,' she inquired. 'About thirty dollars,' was the reply—'Thirty dollars,' she rejoined 'let me see, that will constitute me a Life member of the A. U. A!—no, I can't go this year.'

There were between thirty and forty Life members added to the A. U. A, during the last year.

The amount of the collection that was taken up after the Convention Sermon on Thursday last was 168,39 cts.

The erection of a magnificent church is commenced in Broadway, New York, nearly opposite Waverley Place, for Mr. Dewey's Society. It is to be of Gothic architecture, resembling the Trinity Church, Boston.

N. B. Several Books are on our Table to be noticed next week, and also several communications, which are necessarily deferred.

Hoaryhead, and the Vallies below, or Truth Through Fiction. By Jacob Abbott, author of the Young Christian. Published by Crocker & Brewster, Boston: 1838.

This is a delightful book, written in the author's best style. It is neatly printed and bound and is ornamented with a handsome plate, representing old Hoary-head, &c.

The Mother in her Family, or Sayings and Doings at Rose Hill Cottage. By the author of the 'Young Wife,' 'The Young Housekeeper,' and 'Young Mother. Weeks, Jordan & Co., Boston: 1838.

Dr Alcott will add to his reputation and usefulness by this book. It contains a good deal of valuable information, expressed in simple phrase, adapted to the comprehension of childhood.

Some of his peculiar notions we are not yet quite ready to adopt; but will allow, that if he errs, it is on the right side.

The Treasurer of the Mass. Evangelical Missionary Society acknowledges the receipt of thirty dollars from several individuals in Vernon Vt. to constitute the Rev. Timothy F. Rogers of Bernardston, a Life Member of that Society.

RELIGIOUS INTELLIGENCE, ETC.

FACTS ABOUT IRELAND.

I. *Increased demand for Church room.*—By returns lately made by ecclesiastical commissioners for Ireland, it appears, 1st, that there are sixty places in which public worship is celebrated in unconsecrated buildings for want of churches; 2dly, that there are 120 churches known to the commissioners as standing in urgent need of enlargement.

II. Since the Union in 1801 no less than 700 new churches have been built in Ireland.

III. *Increase of Protestantism.*—In the year 1792, the number of Protestants in Ireland was, according to Wakefield, 522,023; of Roman Catholics, 3,211,097. In 1835, the numbers are returned, Roman Catholics, 6,427,712; Protestants, 1,216,328, the latter being known to be considerably below the truth. Thus, while the Romanists have doubled since 1792, the Protestants have become, at least, three times as numerous.

IV. The following nine priests have lately renounced the errors of the Romish church:—1. Mr Nolan. 2. Mr Croly. 3. and 4, Mr Michael and William Crotty. 5. Mr Delany. 6. Mr Godkin, of Armagh. 7. Mr Burke, of Westport. 8. Mr Tankard. 9. Mr Malvanny.—*Cambridge Chronicle*, 1837.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MISS LUCY E. FARLEY.

Died at Hampton Falls Dec. 21st, of consumption, Miss Lucy E. Farley, aged 24 years.

Although some months have elapsed, since the decease of this young woman, yet as it has not been noticed in the Christian Register, some few reminiscences of her life and character, will not, perhaps, even now, be unseasonable and improper.

She was born in Claremont, N. H. in the year 1813. At an early age, she learned to read and was ever after fond of books. Though not possessed of any striking powers of intuition, yet her capacity for study and mental improvement was good. And though her advantages of education were not the most eligible, she, however, had made such acquisitions as fitted her for usefulness; and which, in connection with her untiring devotedness and fidelity, must eventually have have given her distinction. Her ambition was to be a good instructress of youth. She shrunk not from any labors, attentions and sacrifices, requisite to accomplish the end. Her anxiety, patience and industry for the benefit of her pupils were uncommon and intense. Afflicted for years with a delicate and fragile state of health, she was unmindful of it in her services for them. Fidelity and exactness were the prominent characteristics of her every work. She could much more easily satisfy others, for whom she labored, than her own mind. It was her habit to do what she did, not only in *good* style, but in the *best* practicable; to serve herself by rendering useful and acceptable services to others; thus to serve herself *last*. Her expectations of esteem was founded wholly on an enlightened and firm purpose of deserving it. Her merits were not of the showy description which burst forth *at sight;* they developed themselves only by intimacy and long acquaintance. She could never pass herself off for more than she was; nor did she ever disappoint the confidence placed in her. Those were her best friends who best knew her; nor did she ever make an acquaintance without securing from it a friend. This effect, in a manner, was inevitable, for her soul was the sanctuary of benignity, good will, and love of rectitude. In it abounded all tha elements of universal and pure friendship. Of hatred toward any part of human kind, she had nothing; never, for a moment breathed the atmosphere of malignity. It is not remembered that she ever gave expression to a bad feeling, or uttered a word prompted by anger, envy, or resentment. She experienced much of this world's misfortune and something of its injustice, but the benignity of her disposition and equanmity of her mind were undisturbed and constant. None were her enemies, for none could have cause or pretext for being such. She was morally *incapable* of doing an injury to one of her fellow creatures. In self-denial, forbearance and forgiveness of wrong, her strength, never failed: was ever equal to the call for it; but in the opposite vices, it was but entire impotence. She literally kept the Apostle's precept of being wise to do good, but to do evil, had no knowledge. Fortitude in suffering was of the same marked description. No one, perhaps, has gone farther in making light, and in making the best, of severe and bitter affliction. For nearly four years, was her habit of health in a wrecked state. Thus early were her resources of self-dependence (under God) dried up and her prospects darkened. This weight, however, did not sink her into despondency. When the dark cloud was blackest, she encouraged herself with the hope that there was brightness and glory on the opposite side, and that she should yet see them. The last four months, were a continued scene of intense affliction. Her desire of life was strong; it was the instinct of nature and strengthened by the consciousness that by the will of God, she *could live* useful, respectable and content. But she had learned the lesson, so difficult to be well learned, 'Not my will, O Lord, but thy will be done.' To the destiny before her, she silently bowed her 'submitted neck,' and with lamb-like resignation, opened not her mouth. There was no perverse rebellion in her heart. She had acquainted herself with God and loved Him; with the Lord Jesus Christ, and had faith in Him. Her religious experience had been enlightened and profound, and the fruits of it were unaffected and practical. No strife in her death. Her end was peace. Great, however, had been the struggle in her bosom; and great, also, in the hearts of her numerous friends. To them, her departure seemed so premature and to create such a loss, that it was difficult to look at it, as being a fact, and more so to feel the sentiments of reconciliation. How desirable her life was, and how painful its disappearance, there are now hearts that can *feel*, but not language to *describe*. Lovely, to them was her aspect even with death's rigid and ashy paleness upon it. The body is returning to its earthy elements, and her spirit, to Him who gave it, to live in heaven and to be happy with God. F.

CONGRESS.

In the Senate, on Monday May 14th, Mr Webster presented a memorial of the citizens of Stoneham, on the subject of the Cherokee Treaty. Mr Webster said it was evident that a very general feeling existed in the country, that injustice had been done to the Cherokees; that the treaty was never assented to by the tribe: that it was founded in injustice, and obtained by fraud and bribery; and that it is due to honor, justice, and national character, that the whole proceedings should be revised, in a spirit of fairness and equity, and all done that can be done to do right to these People. He fervently hoped those who had the power over the case would give their immediate and serious attention to the subject.

Several other memorials of a similar kind were presented, and all were laid on the table.

In the House, Mr Boon offered a resolution providing that after the 1st of June next there shall be no discrimination in the description of currency receivable for sales of public lands, or any other debt or duty to the United States.

On motion of Mr Cambreleng, the House suspended the rules, by a vote of 132 to 50, and went into committee of the whole on the Treasury note bill.

In the Senate, on Tuesday, the subject of the Cherokee Treaty was brought up and discussed.

In the House, the principal subject of discussion was the Treasury note bill, in committee of the whole.

In the Senate, on Wednesday, the proposal for rescinding the Treasury Circular was discussed.

In the House, the Treasury note bill was the order of the day.

In the Senate, on Thursday, the Treasury note bill from the House was received and referred.

In the House, the Treasury note bill was again discussed, and finally passed, (141 to 64,) and sent to the Senate.

In the Senate, on Friday, the Treasury note bill was under discussion.

A New York paper thus refers to the discussion: 'A debate of unusual interest took place upon the bill, which continued till half past seven o'clock. Messrs. Webster and Calhoun had a keen encounter. Messrs. Preston and Crittenden were down strong against the measure. Mr Webster proposed to add to the bill a provision that only four millions shall be issued, but it was lost. The bill passed to be engrossed, by a vote of 27 to 13, and was then read a third time, and passed.

In the House, private bills were the order of the day. Mr Cambreleng made an unsuccessful effort to get the Private Callender set aside, to make room for one of the appropriation bills. Having failed in this, he gave notice, that he would on Monday next, move that all topics of discussion be laid aside, to take up and act on those bills only, which relate to the public service.

The Senate did not sit on Saturday.

In the House, Mr Cambreleng again urged an appropriation to carry on the Florida War. It is thought the shortest road to the end of that affair is, to make no more appropriations, and then the war must stop of itself. Mr Boon was again refused a consideration of his anti-specie-circular resolutions.

INTELLIGENCE.

Disastrous Steamboat Accident.—The Evening Transcript of Thursday, informs us that just as their second edition was going to press, they received the following letter from Rev. J. B. Husted, of Bangor, a passenger on board the steam packet New England, Capt. Nathaniel Kimball, which left Boston last evening, a, 7 o'clock, for Bath and Gardiner.

On Board the Schooner Curlew, May 31.

The steamboat New England, on her passage to Gardiner last night, when opposite Boon Island, came in contact with the schr Curlew, Capt. Crocket, Thomton, loaded with lime.

The accident happened about 1 o'clock this (Thursday) morning. The bows of the New England were stove in, so that in a few minutes her cabins were filled with water. The passengers, between 60 and 80 in number, had barely time to escape from their berths, some with only a part of their wearing apparal. It was an awful moment! Never to me did death and eternity run so near! As the Steamer appeared to be filling and sinking fast there was as might be expected some confusion. The cries for help were heart rending, and impressions were made never to be forgotten. Mrs Cole, wife of Rev. Mr Cole of Hallowell, Me., saw her husband and son fall overboard!

Alas, that moment! how full of interest to her. Through the miraculous interposition of Providence, however, he with his darling treasure was picked up almost totally exhausted. The schooner, as soon as was practicable, hove to, and came alongside. One man, in attempting to spring on board the schooner, made a misstep, and was crushed between her and the steamer. He now lies a corpse before me! His name, I understand, is Standish. He has left a family (in Rhode Island,) who will soon learn their terrible loss. Capt Kimball with his officers and crew exerted themselves nobly to save the lives of the passengers But it is feared one or two were drowned—perhaps more.

In consequence of the wood and other light freight of the steamer, she only sunk as low as her promenade deck, and in the hope of saving some of the baggage and other property, Capt. K. with several others, thought it advisable to remain in her vicinity. Four hours after the accident, when daylight had appeared, we saw a schooner lying close by her. The presumption is, she will finally go down! but it may be otherwise. With a tribute of devout gratitude to Him, who has so mercifully interposed in our deliverance, and a hope that the peril in which His providence placed us may be sanctified to us and others for good, I conclude this communication.

J. B. HUSTED.

American Academy.—At the meeting of the American Academy of Arts and Sciences on Tuesday, James Jackson, M. D. was chosen President, in the place of Dr Bowditch, deceased, Hon. Josiah Quincy was re-elected Vice President, Hon. John Pickering, Corresponding Secretary, Daniel Treadwell, Esq. Recording Secretary, Joseph Tilden, Esq. Treasurer, Rufus Wyman, M. D. Vice Treasurer, and Enoch Hale, M. D. Librarian.

At the ninth annual meeting of the Boston Lyceum, the following officers were chosen:

Abbott Lawrence, President;
George Bancroft, 1st Vice President;
Henry Edwards, 2d Vice President;
Thomas A. Davis, Treasurer;
Thomas P. Smith, Recording Secretary;
George T. Bigelow, Corresponding Secretary;
Amasa Walker, George S. Hillard, John S. Sleeper, J. P. Preston, John N. Bradley, Curators.

Athenæum Exhibition.—The annual exhibition of Pictures at the Athenæum Gallery opens today. We learn that it contains many fine paintings and it is thought to be one of the best exhibitions which have been held at that place. It embraces a number of fine pictures lately purchased by the Athenæum from the choice collection of Mr. Celestina; a Santa Claus by Weir; Christ healing the Blind by Chapman; the Angels appearing to the Shepherds by Cole; two beautiful copies from Murillo and Cuyp, presented to the Athenæum, by Francis C. Gray, Esq.; a portrait of Sebastan Cabot, and many other interesting pictures. There are also many fine portraits, by Ingham Page, and a number of our own artists.

The United States Bank of Pennsylvania, through its President, Mr Biddle, has trasmitted to our Mayor, the munificent and most unlooked for donation of $20,000, in aid of our suffering citizens. We have not words to express our deep and grateful sense of such a noble charity. It will carry comfort where desolation now reigns and cause the widow's heart to sing for joy.—*Charleston Courier.*

Wheat Prospects.—The prospects for an abundant crop of Wheat have not been more flattering at this season, for many years, than they are at present throughout our region of the country. The stock has gained so much strength, and is so deeply rooted that it may be considered as beyond the reach of the fly; and nothing seems wanting but an ordinary season to insure an extraordinary crop. The cold wet weather has been unfavorable for corn planting, and has retarded the growth of vegetation, generally, which is unusually backward.—*Hagerstown Torchlight.*

Elder J. M. Peck, the senior editor of the Western Pioneer, states that conversions from the Catholics are quite frequent. In one small district of country Missouri, 50 such conversions occurred, more than one half of them united with Baptist churches, and one of them is now a Baptist minister and home missionary; conversions from the Catholic religion are so frequent in the Baptist and Methodist churches, as to excite no surprise, and they are scarcely ever mentioned in distinction from other cases.

B. B. Thatcher, author of Indian Biography, now lecturing in London, stated lately that he had discovered the identical press at which Franklin worked when with Watts on his first visit to London. It is no longer used, but the owner has refused seventy guineas for it as a curiosity.

Eastern Rail Road.—The annual meeting of the Eastern Rail Road Corporation, held on Thursday last at the Mansion House, was fully attended. Reports of the Directors and Treasurer were read and accepted—the act passed at the late session of the Legislature, granting further aid on certain conditions, was likewise unanimously accepted.

From the reports and explanations of the Directors and Officers of the Corporation, made at this meeting it appeared that it is necessary to raise only about $14,000 more from assessments, to enable them to receive the $90,000 of the Commonwealth's scrip, granted by the act referred to; that this sum will immediately be raised from the outstanding assessments, or the new assessment payable in a few days; that the grading of the road between Boston and Salem is almost completed; that the road can be opened for use in six weeks after the arrival of the rails, now momently expected; that the cost of the road to Salem will overrun the estimates only a small amount—and that however large the whole sum appears, it falls below the cost of the first thirteen miles of either the Lowell, Worcester or Providence Rail Roads.

* * * * *

The Board of Directors of last year were re-elected, viz—George Peabody, S. A. Chase, Larkin Thorndike, Pyam Lovett, Daniel Adams, 3d, Isaiah Breed, Robert G. Shaw, Samuel S. Lewis, Amos Binney, James C. Dunn and Francis J. Oliver.

We look with anxiety for the arrival of the vessels with the Rail Iron from England. There is nothing else to delay the immediate completion of the Road, all the materials for laying the sleepers for the rails, &c. being on hand. There is no reason to doubt, that the Engines and Cars may be put in operation in the month of July or August, so that, as the Directors state in their report, 'a considerable amount of income will be realized from the road the present year.' There will be an immense travel upon this road, even at the moderate calculation of the Directors, who estimate it at only double that by Stages; but all experience justifies the belief, that it will greatly exceed that estimate. Of the profitableness of the stock, no rational doubt can be entertained.—*Essex Register.*

MARRIAGES.

In this city, by Rev Mr Barnard, Mr J. L. Emmons to Miss Caroline D. Vose.

In Dorchester, 28th ult. by Rev. Dr Parkman, the Rev. Nathaniel Hall to Miss Sarah Elizabeth, daughter of the late Dr Coffin, of this city.

In Lexington, by Rev. Mr Swett, Noah Lovejoy, Esq. of Lowell, to Miss Abigail, daughter of Abel Butterfield, Esq. of Lexington.

In Walpole, by Rev. Mr Storer, Mr N. B. Wilmarth of Attleboro', to Miss Elizabeth F. Hunt.

In Warwick, Mr Solomon R. Drury, of the firm of Reed & Drury, of Rowe, to Miss Sarah R. Smith, daughter of Rev. Preserved Smith, of W.

In Portsmouth, N. H. Mr Peter Thacher Homer, of Boston, to Miss Elizabeth Jane, daughter of James Rundlet, Esq.

In Montreal, 23d ult, by Rev. Dr Bethune, John Hogdon, Esq. of Bangor Me. to Miss Margaret Amelia Legget, of Boston.

In St. Louis, Mo. Dr Silas Reed, formerly of Cincinnati, to Miss Henrietta M. Rogers, of Gloucester Mass.

DEATHS.

In Cambridgeport, 21st ult. Mrs Hannah, widow of the late Dr James P. Chaplin, 54.

In Cambridge, 30th ult Miss Margaret Redding, 19

In Hingham, Mrs Mary, wife of Hr Henry Cushing, 36.

In Cohasset, on Saturday, Mr George C. Rice, 34.

In South Scituate, Mrs Jane, wife of Mr Nathaniel Cushing, 57.

In Randolph, Miss Hannah S. daughter of Rev. Calvin Hitchcock, 18.

In New Haven, Gen. Hezekiah Howe, 63, long known as an eminent bookseller and publisher.

In New York, 27th ult. Rev. Frederick W Geisenhainer, D. D. 67, for many years Pastor of the United German Lutheran Churches in that city.

In Cincinnati, 18th ult. Mrs Eliza Coffin Brown, of Nantucket.

TALES OF THE DAY.

ON Saturday next June 2d will be published the first part of a new Periodical entitled 'Tales of the Day.' It will be composed of the best writing of the most distinguished English authors as they issue from the British Periodical Press, and from the English editions in advance of the American reprints. No pains or expense will be spared to render it worthy of the Public Patronage.

The work will be issued daily in numbers of eight handsomely printed 8vo pages, in weekly parts of six numbers forming every two months an 8vo vol. of 400 pages.

Terms.—Daily numbers 2 cents, weekly parts 12 1-2 cents, one dollar for two months, or five dollars per annum payable in advance, delivered weekly or otherwise as subscribers may wish

First part contains, Nicholas Nickleby, by Boz. and the Reconciliation, by Old Nicholas. Prospectus and specimen numbers may be had of the publishers, H. P. NICHOLS & CO. 147 Washington street opposite the Old South. june 2

ALCOTT'S NEW WORK FOR MOTHERS

THE MOTHER IN HER FAMILY, or Sayings and Doings at Rosehill Cottage, Dr. Wm. A. Alcott, author of the 'Young Wife,' &c.

'Mothers, in general, appear more anxious to do every thing else for their children, than to accomplish the very work which, in the good Providence of God, mothers were designed—the education of their children. For this—the first and the last, the greatest and the best, the highest and the holiest vocation which can possibly devolve on a female—they seem least disposed, and most indifferently prepared.

'The Mother in her Family' is a series of practical lessons for the domestic circle, on physical, intellectual and *moral* education, especially the latter, illustrated by Scenes from Real Life.

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PENNY TRACTS FOR SUNDAY SCHOOLS.

All the Tracts published by the Warren Street Chapel Association, at $1 00 per hundred, containing each a moral tale. WEEKS, JORDAN & CO.

UNITARIAN BOOKS.

PUBLISHED and for sale by JAMES MUNROE, & CO., at a reduced price among them are

Norton's Genuineness of the Gospels
Norton's Statement of Reasons
Brazer on Divine Influence
Dabney's Annotation on New Testament
" Edition of Tyndale's Version
Farr's Family Prayers
Brooks' Family Prayers
Sewall's Daily Devotions
Palfrey's Sermons
Dewey's Discourses
Channing's Discourses
Parker's Sermons
Robinson's Seventeen Discourses
Ware's Sunday Library, 4 vols
Ware's Scenes and Characters 6 vols
Whitman's Letters to Universalists
Ware's Selections from Priestley
Worcester's Last Thoughts
Burnap's Letters
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Beard's Family Sermons 2 vols
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Unitarian Miscellany 6 vols 12mo
Boston Bookstore, 134 Washington st. m 26

PRIESTLEY'S HISTORY OF CORRUPTIONS.

JUST published, and for sale at the Bookstores of B. H. GREENE, J. MUNROE & CO, and WEEKS, JORDAN & CO.

A History of the Corruptions of Christianity. By Joseph Priestley, L. L. D —in some parts abridged, with Appendices, by A. A. L.

'Didst not thou sow good seed in thy field?—
then hath it tares?'

This work has been long out of print. It is published in the present style, and form, (the three first parts in full, and the others, less important, abridged) in order to render it accessible to other persons besides scholars and critics, and to give it a diffusion amongst laymen who are interested in the great questions of theology. It is 'a book of facts, not merely the statement of opinions,' and 'all are here furnished with a storehouse of invaluable materials for making up independent judgements of their own on the subjects discussed.'—In one volume.

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m 12

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t.f m 12

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The Hamlets by a Lady
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POETRY.

THE MOTHER'S SACRIFICE.

BY MRS. L. H. SIGOURNEY.

'God loveth a cheerful giver.'

'What shall I render Thee, Father Supreme,
For thy rich gifts, and this the best of all?'
Said the young mother, as she fondly watched
Her sleeping babe. There was an answering voice,
That night in dreams:—
'Thou hast a tender flower,
Upon thy breast—fed with the dews of love;
Lend me that flower. Such flowers there are in heaven.'
But there was silence. Yea, a hush so deep,
Breathless and terror-stricken, that the lip
Blanched in its trance.
'Thou hast a little harp,
How sweetly would it swell the angel's hymn:
Yield me that harp.'
There rose a shuddering sob,
As if the bosom by some hidden sword,
Was cleft in twain.
Morn came—a blight had found
The crimson velvet of the unfolding bud,
The harp-strings rang a thrilling strain, and broke—
And that young mother lay upon the earth,
In childless agony.
Again, the Voice
That stirred her vision—
'He who asketh of thee
Loveth a cheerful giver.' So she raised
Her gushing eyes, and, ere the tear-drop dried
Upon its fringes, smiled—and that meek smile,
Like Abraham's faith, was counted righteousness.

THE INFANT'S DREAM.

The following appeared in the Londonderry Sentinel, June, 1830, and is here republished because of its great beauty and touching pathos:—

Oh! cradle me on thy knee, mama,
And sing me the holy strain
That sooth'd me last, as you fondly prest
My glowing cheek to your soft white breast,
For I saw a scene when I slumber'd last
That I fain would see again.

And smile as you then did smile, mama,
And weep as you then did weep;
Then fix on me thy glist'ning eye,
And gaze, and gaze, till the tear be dry
Then rock me gently, and sing and sigh
Till you lull me fast asleep.

For I dream'd a heavenly dream, mama,
While slumbering on thy knee,
And I liv'd in a land where forms divine
In kingdoms of glory eternally shine,
And the world I'd give, if the world were mine,
Again that land to see.

I fancied we roam'd in a wood, mama,
And we rested, as under a bough;
Then near me a butterfly flaunted in pride,
And I chased it away through the forest wide,
And the night came on, and I lost my guide,
And I knew not what to do.

My heart grew sick with fear, mama,
And I loudly wept for thee;
But a white rob'd maiden appear'd in the air,
And she flung back the curls of her golden hair,
And she kiss'd me so softly ere I was aware,
Saying, 'Come, pretty babe, with me.'

My tears and fears she guil'd, mama,
And she led me far away;
We enter'd the door of the dark, dark tomb;
We pass'd through a long, long vault of gloom,
Then open'd our eyes on a land of bloom,
And a sky of endless day.

And heavenly forms were there, mama,
And lovely cherubs bright;
They smil'd when they saw me, but I was amaz'd,
And wondering, around me I gaz'd and gaz'd;
And songs I heard, and sunny beams blaz'd—
All glorious in the land of light.

But soon came a shining throng, mama,
Of white-wing'd babes to me;
Their eyes look'd love, and their sweet lips smil'd,
And they marvell'd to meet with an earth-born child,
And they gloried that I from earth was exil'd,
Saying, 'here, love, blest shalt thou be.'

Then I mix'd with the heavenly throng, mama,
With cherub and seraphim fair;
And I saw, as I roam'd the regions of peace,
The spirits which came from this world of distress,
And there was the joy no tongue can express,
For they knew no sorrow there.

Do you mind when sister Jane, mama,
Lay dead a short time agone?
Oh! you gaz'd on the sad and lovely wreck,
With a full flood of woe you could not check,
And your heart was so sore, you wish'd it would break,
But it lov'd, and you aye sobbed on!

But oh! had you been with me, mama,
In the realms unknowing care,
And seen what I saw, you ne'er had cried,
Though they buried pretty Jane in the grave when she died;
For shining with the blest, and adorn'd like a bride
Sweet sister Jane was there.

Do you mind of that silly old man, mama,
Who came, so late to our door,
And the night was dark, and the tempest loud,
And his heart was weak, but his soul was proud,
And his ragged old mantle serv'd for his shroud,
Ere the midnight watch was o'er!

And think what a weight of woe, mama,
Made heavy each long drawn sigh,
As the good man sat on papa's old chair,
While the rain dropp'd down from his thin gray hair,
And fast as the big tear of speechless care
Run down from his glazing eye—

And think what a heavenward look, mama,
Flash'd through each trembling eye,
As he told how he went to the baron's strong hold,
Saying 'Oh! let me in for the night is so cold,'
But the rich man cried, 'Go sleep in the wood,
For we shield no beggars here.'

Well! *he* was in glory too, mama,
As happy as the blest can be;
He needed no alms in the mansions of light,
For he sat with the patriarchs, cloth'd in white—
And there was not a seraph had a crown more bright,
Nor a costlier robe than he.

Now sing, for I fain would sleep, mama,
And dream as I dream'd before;
For sound was my slumber, and sweet was my rest,
While my spirit in the kingdom of life was a guest—
And the heart that has throbbed in the climes of the blest
Can love the world no more.

MISCELLANEOUS.

THE RAINY SUNDAY.

Every body knows what a rainy Sunday is. It is to a great many persons the most gloomy day in the whole year. To many, Sunday is a weary day, let it be clear or stormy; but I would gladly believe that to many more it is a day of happiness and holy rest. I have two accounts to give of the way in which a rainy Sunday was passed, and none of our readers are too small, I think, to observe the difference.

Richard and Susan were down stairs early in the morning, to have their breakfast, and go to Sunday school. They both observed it was raining, but nothing was said about staying at home on account of it. They had only belonged to the school two Sundays, and as on both of them the weather had been clear, they could not tell whether their mother would allow them to go this day in the rain or not. However, just as Susan was putting on her over shoes, their mother came into the room.

'You need not put on those shoes, Susan,' said she, 'it is too wet for you to go to Sunday school.'

'Do you think so, mamma,' said Susan, 'you know I went to school yesterday when it rained.'

'I know you did, my dear; but going to school in the week, is a very different thing from going on Sunday.'

'How is it different, mamma? It is a shorter walk to Sunday school,' said Richard.

'Yes, it is shorter, I know; but I am not going to have Susan's new dress and bonnet spoiled, by trampling along the street in the rain; nor your new clothes either, Richard.'

'Mamma, I will wear my school bonnet and a calico frock, if you will let me go,' exclaimed Susan, earnestly.

'And I will wear my every day clothes, mamma,' added Richard.

'Let me hear no more, children,' said the mother, sternly; 'do you think I am going to send my family out on Sunday, dressed like the poorest children in the school? a pretty sight it would be, truly!'

The disappointed brother and sister were silent. What they might have said to their mother that was improper, I cannot tell, if they had not both remembered the commandment which says, 'Honor thy father and thy mother.' They had the ten commandments for their lesson that morning, and this one, of course, was fresh in their memories. When their mother left the room, they consoled themselves with hearing each other recite their lessons, which they knew perfectly.

'We shall go to church, any how, sister,' said Richard, 'for father and mother have gone every Sunday now for three or four weeks.'

'No, brother,' said Susan mournfully, 'they have only gone when the weather has been clear; one Sunday it rained, and they stayed at home; but let us beg them to go this morning.'

So, when the parents came into the parlor, Richard and Susan both asked them to let them go to church with them.

'To church!' exclaimed Mr S——, 'Why you must be crazy, Dick.'

'No father, but sister and I want to go very much; and we thought if you would take me under your umbrella, and mother would take Susan under her's, we could go very nicely.'

'No, my son; content yourself at home to-day. These Sunday schools have put strange notions in your head; church is the very worst place you could go to in wet weather; you sit there a couple of hours or more, with damp feet, breathing a damp atmosphere;—'tis enough to kill you!'

'But, father, we have over-shoes that we can take off when we get to our pew, and the fires are always made in the church on Saturday night, to keep it from being damp.'

'There, Richard, that will do,' said his mother; 'I do not like to hear children attempt to argue with their parents. We are not going out to day, and that is sufficient.'

I need not say what a long and dreary day this was to Richard and Susan. Their parents, who were not religious, took no pains to give them suitable books to read, and their short attendance at the Sunday school had only been enough to teach them that they were not spending Sunday properly, without knowing exactly how they ought to spend it. They did read the Bible part of the time, but as they were left to do as they pleased, it is not much wonder that in the afternoon they read some of their usual story books.

I was only going to speak of Sunday, but I believe I had better mention, that on Monday morning, as the storm continued, the children expected a holyday, but their mother told them, directly after breakfast, to get ready for school, and to wrap up well, for they had a long walk.

'I cannot afford to pay for your education,' said she, 'and then allow you to stay at home for trifles.'

So the over-shoes were put on, and the *common* clothes, and the children set off obediently. Richard could not help saying as they went along, 'I wonder why mother thinks so much more of what we learn at the day-school than of what we learn at the Sunday school, for they teach us there about our *souls*.'

I don't know,' replied Susan, with a sigh, 'but, perhaps mother does not think about our souls; I never heard her speak of them.'

At dinner time their father came in late. 'What has detained you so, my dear?' asked Mrs S.

'I have been busy all the morning,' replied her husband, 'and now I must just swallow a mouthful or two and be off again; I have been down on the wharf the whole morning in the rain, and I'm wet to the very skin.'

'Do, my dear, change your dress before you go out again; I'm afraid you will take cold.'

'O no, no; I have not a moment's time—I think I shall make a good speculation to day—I must run the risk of taking cold.' And as soon as he had eaten a hasty dinner, he went down to the wharf again, though it rained harder than ever.

In the afternoon, Susan said to Richard (for they did not dare to make their remarks to their mother.) 'Don't you think father will take more cold to-day while he is out in the rain, than he would have done yesterday in the warm church?'

'Yes,' said Richard, 'I do so; but I suppose father thinks more of money than going to church and attending to his soul.'

'I suppose he does,' said Susan.

Southern Churchman.

VALUE OF THE WILLOW.—The importance of the willow to man has been recognized from the earliest ages; and ropes and baskets made from willow twigs were probably among the very first of human manufactures in countries where these trees abound. The Romans used the twigs for binding their vines, and tying their reeds in bundles, and made all sorts of baskets of them. A crop of willows was considered so valuable in the time of Cato, that he ranks the *salictum*, or willow field, next in value to the vineyard and garden. In France, the leaves, whether in a green or dried state, are considered the very best food for cows and goats; and horses, in some places, are fed entirely on them, from the end of August till November. Horses, so fed, it is stated, will travel twenty leagues a day without being fatigued. In the north of Sweden and Norway, and in Lapland, the inner bark is kiln-dried, and ground for the purpose of mixing with oatmeal in years of scarcity. The bark of the willow, and also the leaves are astringent; and the bark of most sorts may be employed in tanning.—*Aboretum Britannicum.*

EXTRACTS FROM THE ANCIENT RECORDS OF MASSACHUSETTS.

THE LOYALTY OF MASSACHUSETTS.

Anniversary of the coronation.

June 9, 1739.

In the House of Representatives, June 9th, 1739. Whereas, Monday the eleventh current, will be the happy Anniversary of the accession of His Majesty, king George the Second, to the Crown of Great Britain. Voted, that the same be celebrated in the Court House on that day, and, as a mark of the Loyalty of this Court to His most Excellent Majesty, that the door keeper be directed to acquaint the sextons of the several Churches in Boston, it is the desire of the Court the bells may be rung out on that joyful occasion.

Sent up for concurrence, J. Quincy, Speaker.
In Council June 9th, 1739. Read and concur'd.
Simon Frost, Dep. Sect'ry.
Consented to. J. Belcher.

BIRTH OF A PRINCE.

April 5, 1774.

'In the House of Representatives, 5th April, 1744. The House, taking into consideration his Excellency's Message of this morning, relating to the birth of a Prince, son of his Royal Highness the Prince of Wales, and to the marriage of the Princess Louisa, and being ready to express their joyful sense of every happy event to his Majesty and the Royal Family. Therefore, resolved, that the Court meet this afternoon at 5 o'clock, in the Court House, and that proper provision be made, that they may show their Duty and Loyalty on these happy occasions.

Sent up for concurrence.
Attest, Roland Cotton, Cler. Dom. Rep.
In Council, April 5th, 1744.
Read and concurred, J. Willard, Secretary.
Consented to. William Shirley.'

ELECTION DINNERS.

'In the House of Representatives, Jan. 15, 1742.

Voted, that a suitable dinner be provided, at the charge of the Province, on the day appointed for election of Counsellors, for the Gentlemen, who shall be chosen to represent the several towns the next year; and members, who shall be returned for the town of Boston, are directed to make provision of some public House in said town accordingly.

Sent up for concurrence. T. Cushing, Speaker.
In Council, Jan. 15, 1742.
Read and concurred, J. Willard, Sec'ry.
Consented to, W. Shirley.'

'Boston, May ye 28th, 1755.

Province of ye Massachusetts Bay in New England, to Jo. Ballard, Dr.	£	shil.	d.
To dining of one hundred and two gentlemen of ye Honorable House of Representatives at foure shills. and eight pence pr gentlemen,	23	16	0
Deduct 8 gentlemen too many at 4s. 8d.,	01	17	4
	£21	18	8

In the House of Representatives, June 19, 1755.

Read and ordered, that this account be allowed, and that the sum of twenty one Pounds eighteen shillings and eight pence be paid out of the Public Treasury to the said Joseph Ballard in full discharge of the same.

Sent up for concurrence,
T. Hubbard, Speaker.
In Council June 19, 1755.
Read and concurred,
Thos. Clarke, Dep'ty Sec'ry.
Consented to, W. Shirley.'

EXPENSES OF LEGISLATION.

In the House of Representatives, February 3d, 1764. Ordered that the sum of fourteen pounds three shillings and seven pence be granted out of the Public Treasury to Ebenezer Bradish, for house rent and other expenses since the sitting of the House of Representatives at his House.

Sent up for concurrence,
Timothy Ruggles, Speaker.
In Council, February 3d, 1764.
Read and concurred, A. Oliver, Sec'ry.
Consented, Fra Bernard.

Ebenezer Bradish's account	£	s.	d.
10 Qt. Rum	00	8	00
Benches	01	6	08
3 pailfulls phlip	00	4	00
10 Bottles lost	00	4	00
30 feet plank	00	3	11
House rent	10	0	00
Firewood and Candles	01	18	00
	£14	13	07

PAUPERISM IN NEW YORK.—It appears from a report of the Secretary of State, made to the Legislature at its late session, that the whole number of persons in the State supported or relieved during the year ending December 1st, 1837, was 51,266, of whom 41,774 were county paupers, and 3,492 were town paupers. The whole amount expended for their relief and support was $495 095 71. The number of persons relieved or supported during the year reported is 13,307 more than the number relieved or supported during the preceding year; and the aggregate expense of their relief and support, exceeds by the sum of $98,945 66, the amount expended during that year. Of the additional number of persons so relieved or supported, 3,910 (nearly two-thirds) are included in the report from the city of New York, and of the additional expense, the sum of $49,656 44, (more than one half) was expended in that city. The whole amount expended in the city of New York during the year reported, was $198,750 52, and the amount expended in all the other counties was $296,345 19. The rate of the increase in the expenditure in the city was about 33 per cent. and the rate of increase in the number of persons relieved or supported, about 30 per cent. In the other counties, the rate of crease in expenditure was about 20 per cent. and the rate of increase in the number of persons relieved or supported, about 26 per cent.

AN OLD ARTILLERY ELECTION SERMON.

We have before us a Sermon preached at the desire of the Honorable Artillery Company in Boston, June 2, 1735; being the Anniversary-day for the election of their officers, by HULL ABBOT, A.M. Pastor of the Church in Charlestown. This discourse is truly *military*—war is justified by arguments fortified from texts of Scripture—and the text being taken from Exodus xv. 3—'*The Lord is a man of war. The Lord is his name*:' the character of the Almighty as a man of war is illustrated and applied. A few extracts from this singular discourse, may prove interesting to our readers:—*Merc. Journal.*

Some suppose that the expression, *a Man of War*, being applied to the Lord Jehovah, does intimate that Jesus Christ who is man as well as God, is intended in the Words. However that be, so it is indeed, that He is the Captain of our salvation, the Captain of the Lord's Hosts, and victorious over his Enemies. Joshua beheld him at Jericho, in the form of a Man with a sword drawn in his hand; and when he enquired who He was &c., He answered that He was Prince or Captain of the Hosts of the Lord; and as such, he fell on his face and worshipped Him. John the beloved Disciple in his visions of Him, saw a Two-edged sword proceeding out of His Mouth, and on his Vesture and on his Thigh a name written, King of Kings, and Lord of Lords, and the Armies following after Him. Isaiah beheld Him with his Prophetical Eye, in His Triumphant return from his Conquests and Victory over his Enemies.'

* * * * * *

'The Lord is eminently a Man of War, as He is the Chief and absolute Monarch & Commander of all the Creatures which He has made.'

* * * * * *

'The Lord is eminently a Man of War, as He disposes Men's hearts to engage in Wars and Battles.'

* * * * * *

'The Lord is eminently a Man of War, as He musters the Forces together, and leads them as their General into the Field of Battle.'

* * * * * *

'God Almighty comes Himself as the Generalissimo into the Field with his People. He not only musters the host, but leads them forth, and sets them in Battle Array.'

* * * * * *

'Moreover, according to the Military style, the Lord is also their Lieutenant-General; He is not only in the Front but in the Rear to secure and defend them. Isa. 52. 12. For the Lord will go before you: and the God of Israel will be your Reward. And thus He was in the Pillar of Cloud betwixt the Egyptians and Israelites, when Pharaoh and his host, were about to attack them.'

* * * * * *

'The Lord is eminently a Man of War, as He Instructs the People in the Art and Mystery of War, and endows them with Martial skill and Valor.'

* * * * * *

'Swords and spears in the hand of the most valiant, shall be but as the feeble reeds and straws, unless God give them a Commission to devour and destroy: And when He lifts up his Voice, a blast of Rams horns, and the rattling of broken pitchers, shall do more Execution, and demolish Walls and Castles more effectually, than Battering Rams, the Roaring Cannon, Bombs or Granados.'

* * * * * *

'We see hence the Lawfulness of War, and of the Military Art.

The Lord is a Man of War; and so may and should His People be, who are part of his Forces, whenever they are called to engage therein; then they should approve themselves skilful and Valiant, for the Lord of hosts.

In some cases, and for some reasons, it is both Lawful and a Duty, to take up Arms and go forth to War; and it is necessary for Men to study the Military Art and to acquire a Martial Genius and spirit, that they may either turn the Battle to the Gate, and raise the siege; or Invade a Foreign Enemy, and Couragiously encamp against them. It is Lawful to take up Arms in the Defence of our Lives and Estates, to guard our Religious and Civil Liberties, and to take just Revenges on those that have cruelly slain our Neighbors and carried into Captivity our Friends. This we see in the example of Abraham, who had a Trained Band in his house; in that he pursued those who had spoiled his Kinsman Lot, and led him and his Family into Captivity: and by force of Arms rescued him and his out of their hands.'

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'Many Monuments in scripture are raised to their honor that were remarkable for their Martial skill, Valour and Exploits; their Names are mentioned with Characters of Praise, they are consecrated to Posterity and the smell thereof is fragrant as the precious Ointment; and when they Dye in the Bed of honor, their Names are had in Everlasting Remembrance.'

The following is an extract from the concluding portion of the sermon, addressed particularly to the members of the Company.

'Next to this Grace which will make your Face to shine; it will be your honor to exceed in all the parts of the Military Art. That you may all to a Man, from the highest Field-Officer to the lowest private Centinel, know your Posts, and be very expert, and well disciplin'd soldiers; that you may understand the Words of Command, and gracefully manage the Exercise of Your Arms, Guns, and swords, that you may readily form your various Figures; and perform exactly the numerous Wheelings, Facings, Doublings, Counter-Marches, &c. which a word of Command, or a signal may require of You. That You may know how to Encamp, and Intrench, how to lay sieges, and to raise them; that You may understand the stratagems of War, when to take advantages of an Enemy, how to Fight them with their own Weapons; and this either in a Line of Battle, or in lighter skirmishes and engagements. Yea it is expected that Your Company be like that which is described, Cant. 3. 7, 8. Threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war; every man hath his sword upon his thigh, because of fear in the night.

Wherefore make use of all the means requisite for this end; not only to get the Theory of the Art into Your Minds; but to be exact in the Practice & Application of it. And here that advice, which was once given to a spiritual soldier, may be fitly applied to every one of You: Give thyself to these things, that they profiting may appear to all.

But how can this be expected, unless You constantly attend Your Duty on the days of Your Muster, and admit only such into Your Company, that have both a Genius and a Desire to be expert in the several parts of Military Discipline.

And to further this Design yet more; when the Anniversaries arrive for the Election of Your Officers, it is expedient that You make Choice of such Persons among you, that are remarkable for their skill in Arms and Battles, and that will endeavor to diffuse their Knowledge and Martial spirit into the whole Company: and that will stand ready if there be an Alarm of War, to Gird on the sword, and appear a Glory at your head, to lead You forth and conduct You, with Wisdom, Valor & Order, not only to defend Yourselves and the Cities of Your God; but also to offend and vanquish Your daring Enemies.'

Ferocity of the Eagle.—A curious instance of the ferocity of the eagle occurred lately in a solitary chalet, on a pasture mountain in Switzerland. A peasant boy, eight years of age, was engaged in looking after some cattle, and he was the sole tenant of the cottage, as the Swiss train their children very young to this occupation. He perceived two young eagles at no great distance on the ledge of a low rock. Tempted by the prize, he drew silently close behind the rock, and suddenly grasping them in his arms, took possession of both birds, in spite of the most determined resistance. He was yet struggling with his prey, when, hearing a great noise, he saw to his no little terror, the two old birds flying rapidly towards him. He ran with all his speed into the chalet, and closed the door just in time to shut out his pursuers. The boy afterwards spoke of the terror he suffered during the whole day in his lonely chalet, lest the old eagles should force an entrance; as being powerful birds, they would soon, in their fury, have ended his life. They kept up the most frightful cries, and strove with all their might, to break down the barriers of the frail chalet, loosely built of single logs, and find some avenue by which to rescue their offspring. But the young peasant kept his prey, well aware of its value—a louis d'or being given by the government of Berne for every eagle killed. As night approched he saw the pursuers, tired with their useless efforts, leave the chalet, and watched their flight to the lofty, though not far distant precipice; and as soon as the darkness had set in, he again grasped the two eaglets in his arms, and ran as fast as his legs would carry him down the mountain to the nearest village, often looking back lest the parent birds should have descried him, and fancying he heard their cries at every interval. He arrived in safety, however, in the hamlet, not a little proud of his prize.—*Letters from Switzerland.*

From the Cincinnati Express.

We are favored by Mr Longworth with the following communication, which is particularly worthy of the attention of horticulturists.

Male and Female Strawberry.—The season again approaches, when the strawberry will be in bloom, and it is in vain to expect success in the cultivation of this delicious fruit, without understanding the character of the plant. It belongs to the class of plants that have the male and female organs in the same plant and in the same blossom. Yet in all the kinds I am acquainted with, with two exceptions, (the white and monthly) the male organs are defective in one set of plants, and the female in another, and in some of the largest varieties, it amounts to a complete separation of the sexes. In some of the varieties, a single plant of either may produce a few berries, but they will generally be half formed fruit. Both kinds, are produced from the seed, and after bearing for years, they never change their character. One barren vine, is necessary to every ten or twelve bearing ones. The barren vines require watching for they will form ten new plants, where the bearing form one. An experienced eye can tell them apart, at any season. They may be distinguished at the distance of ten feet, when in bloom. The male blossom, is nearly double the size of the female. In the female blossom, the male organ can only be seen on dissecting the blossom, and bringing it near the eye. In the male, they can be seen with their yellow and brown heads, at the distance of ten feet, hiding the female organs. The principle holds good, in all the wild strawberries, I have met with, in different parts of the Union. On dissecting the blossom the female organ will be found attached to the stem, the male to the hull. Examine your beds when they have been in blossom a few days, and you will find the female blossoms have fruit fully formed, and the male none, or very scattering. With proper attention more fruit may be raised on one hundred feet square, than by chance culture can be raised on an acre. In setting out a plantation, a person by chance may obtain both male and female plants, and have a good crop. But if suffered to run, in three years, the male plants would extirpate the females. Vines must not stand too thick, or the fruit will be smothered, and never come to perfection.

N. LONGWORTH.

A Long Nose.—Napoleon used to say 'Strange as it may appear, when I want any good head-work, I choose a man, provided his education has been suitable, with a long nose. His breathing is bold and free, and his brain, as well as his lungs and heart, cool and clear. In my observation of men I have almost invariably found a long nose and a long head go together.'

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